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The Menorah

B'nai B'rith, Jewish Chautauqua Society

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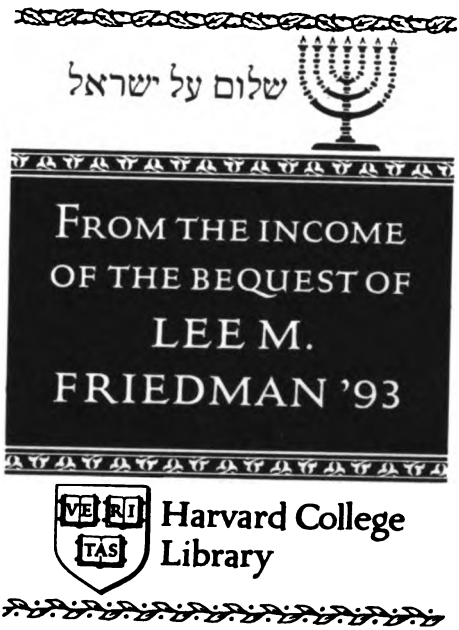

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THE

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A MONTHLY MAGAZINE

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THE MENORAH

VOL. XXIII. *JULY, 1897* No. 1

NAHIDA RUTH LAZARUS

RUTH, a daughter of Moab, abandoned the religion of her father and became the great mother in Israel from whose womb sprang forth the generation that gave Israel not only a race of kings, but the bard who is named to this day the divine singer, and the ruler whose wisdom is extolled as superior to that of any other mortal that ever lived. Israel has in our days gained the adhesion of another Ruth, who may not be the mother of a race of intellectual giants in the flesh, but whose genius, devotion and inspiration will influence unborn generations with fealty for the faith of that ancient mother of religions, Mosaism and Judaism, to which the final victory must come, sooner or later. In speaking of the former Nahida Remy, now Nahida Ruth Lazarus, a writer in Bloch's *Wochenschrift* paints her extraction, growth and being in colors dazzling and truthful. In following him we also reproduce the account of the faith in her, which she gave in an address recently delivered before a distinguished audience in Vienna.

There was once a noble woman, in whom the Lord had inbreathed more of His divine breath than what His wisdom had vouchsafed unto the average mortal and for the everyday vanity of existence. And out of her streamed forth and within her dreamed a poet's soul, recreating in lofty thoughts what God had deposited therein of His own spirit.

But the noble woman had to suffer much under the burden of adverse conditions; her heart bled and on that heart she nursed that child, with which God had blessed the marital union. It grew up, endowed with the maternal love for imaginary picturing and a wondrous spmpathizing comprehension for the agonies of the suffering and the tortures of bleeding hearts.

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The child was feeble, the mother ailing, and the ardent longing for the paradise of all art-devotees, for sunlit Italy, became irresistible. And to that paradise Nahida Sturmhoefel journeyed in 1854 with her child, then in her fifth year. Ceaselessly busy with literary work, she surrendered all her leisure hours to her adored child, whose eyes during the next ten years were, by the impulse and training of the mother, opened for all the beauties which Italy's nature and art offer to the meditative observer. Before the dreamy eyes of the unfolding girl passed the whole peninsula, from the incomparable panorama of the Riviera to Sicily's magic island charms with their incomparable color, wealth of changing landscapes and types of humanity. The views of Italy made of her an artist who handled the palette with wondrous delicacy, and the example of the mother developed in her the genius of the poet, the poet such as we know her, the fearless champion of all conceived by her as true and the doughty fighter of all that bears upon its front the Cain's mark of wrong.

She was yet in her teens when she ventured to submit to the Vienna Burgtheatre a one-act play. The plot of the little comedy was as cheerful as its contents. It was accepted and when it was produced—with Frau Mitterwurzer, Herrn Hartmann and Dr. Förster playing the important roles—it achieved a fair success. The enterprising young lady, much encouraged, wrote a number of dramas, novels and historical sketches. In 1873, she was married to the art-critic, Dr. Max Remy; she was then twenty-four years of age. Her union was richly blessed—with dramas, which came into the world in Berlin. Comedies in five acts, like "Constance" and "Die Grafen Eckardstein." Popular plays like "Die Schicksalswege" and "Nationale Gegensätze" issued from her restless pen and were produced in Berlin.

But after a few years the fates turned against her and her life was sorely troubled. Her husband became the victim of disease and needed the most patient nursing. He died in 1881, and the bereaved widow sought consolation and fortitude in the resumption of her studies and her literary labors.

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Woebegone, the sorrowing widow turned back her thoughts upon the desolate island in the sunburnt South. Her mind recurred to the life of the populace there, which had left an indelible impression upon her soul. Her "Sicilian Novels" depict with remarkable freshness the scenes that had passed before her eyes. Of greater weight is her novel in two volumes, entitled "Mysterious Forces." The intimate knowledge of historical and ecclesiastical moments interwoven therein do credit to her erudition, recognized by such scholars as Maurenbrecher in Leipsic and Nippold in Jena. Thus far the career of Nahida Remy runs not in different grooves than that of other gifted female romancers. The peculiarity of her genius and that which constitutes her a specific type did not crop out before the beginning of the eighth decade.

At that time, the hounds of German anti-Semitism, following the whistle of the wild huntsman, whose politics, that drove the hilt to the heart, over corpses heaped mountain high, pursued its aim relentlessly, regardless of the tears and agonies of a few hundred thousand hunted victims.

Horrified by the orgies of a fanaticism which differed only from that of the Middle Ages by its insincerity, the courageous woman began her profound studies of Jews and Judaism in order to meet the vicious ignoramuses, the maligning renegades and their irreverent protectors—in short, the entire hellish bark of disenchained vice and brutality—at the hands of historical facts, with scientific thoroughness and dignity. Her love for the unadulterated teachings of history did not allow her to paint as representatives of Judaism the miserable specimens who disgrace the name of our sorely tested people by their defrauding and usurious dealings, who continue to this day the practices forced upon the Jews at the time when the hellish exclusion from all honest pursuits forced them into the alluvium of business-life. To study the character of the Jews she searched the book of history, until she discovered it free from the disfiguring outward pressure. She became familiar with the People of the Book as a people of priestly-disposed tillers of the soil, wine-growers and

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mechanics, who harbored a fraternal, compassionate feeling for the stranger and the serving class, mindful of the slavery from the burden of which they were freed. She found a people, from whose god-intoxicated souls the Hallelujah of the Psalms streamed forth to the pagans, and whose prophetical admonitions thundered with moral force against their vices, holding out at the same time reconciling vista of the Messianic kingdom of eternal peace.

To the high-minded Christian woman Judaism was above all the mother-soil of the law of all laws: "Love thy neighbor as thou lovest thyself." Ardently venerating the Bible, she did not mind the trouble of studying the Hebrew language for ten long years. One must read the twelfth chapter of her book, "Cultur-studien ueber das Judenthum," to feel with her the felicity, her consciousness of having gotten the treasure, which found expression in the castigation she administered to those Jews who failed to appreciate the invaluable heirloom as she did.

She thus points out in the "Cultur-studien" the inner worth of the Jewish liturgy, without holding back her criticism when she feels it to be in place. There exists probably no introduction to our liturgy more beautiful, more ingenious than this, for boys and girls of liberal education. The pearl of the whole in this respect is probably the fourth chapter, entitled "Moral teachings—a divine worship," and containing the "Ethics of the Fathers" with charming illustrations from the Talmud, with which the book altogether abounds, and joined with quotations from the writings of Zunz, Geiger, Jost, Noeldecke, Grau and other Jewish and Christian theologians, denotes profound erudition of the learned authoress.

"The Jewish Woman," the book of Nahida Remy most extensively read, is now in its third edition.

It is an epic of the Jewish woman, a Solomonian song of the achievements and virtues of Jewish women, whose most remarkable figures are introduced with historical exactness.

Justly desires Lazarus, in his preface to the last edition, that above all, Jewish female readers may have the opportu-

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nity to draw "from the deep fountain of the precious booklet with its depth of racial history of thirty centuries." But whether our Jewesses will be able to resist the temptation to spread selected passages before their male friends, is rather doubtful. "Let every man drink less and eat less than what his financial condition may warrant; let him dress according to his means, but his wife he should honor beyond his means," is a passage quoted by Nahida Lazarus from the Talmud. Indeed, ladies, the Talmud is not as bad as it is painted. And another passage, the song of the fasting bachelors on the Day of Atonement: "He who has no wife lives without joy, without blessings, without love, without education, without protection and without peace." And such a hymnology has been abolished!

And now, after this prelude with which Nahida Ruth Lazarus is introduced to a Vienna public, we reproduce in English dress the account which she gave of her embracing the Jewish religion:

Stating that she had often been asked how it came that she took such a deep interest in Jewish studies, she would explain for the first time how, where and when her love for Jewish history and literature, Jewish religion and Jewish custom had been awakened in her.

When she was six years old her mother took up her residence in Italy, and in Pisa she was given in charge of an English lady, Countess St. Germain:

"There began now a martyrdom for me, which I would not touch upon, if it were not very instructive for all mothers, pedagogues and educators, and if it had not been the tear-suffused soil upon which my reasoning power germed, grew and developed. Of course, at that time I had no conception of the precious treasure which I would win by this mental struggle, which began in my early childhood. The Countess, a proud and severe woman, gave me an aristocratic training; she engaged for me male and female teachers who instructed me at home, and I was familiarized with all the luxuries of high life. I drove out with her in her magnificent equipage, and evenings I had to parade myself in her salon before the

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assembled company with my knowledge of languages, and had to exhibit my drawings and my musical accomplishments. When the exhibition was over, I was permitted to withdraw to a corner, and from there I eyed with contempt the elegant ladies and gentlemen before me. And if, in spite of my drowsiness—because before midnight I was not allowed to leave the salon—I listened to their hollow phrases and commonplace conversations, I said to myself: you are all a pack of liars and hypocrites. Why such an opinion was entertained by me, a child but seven years old, can probably not be explained psychologically. A devouring longing for my mother filled my soul, but there was nobody to whom I would confess it, not even to my mother. My letters home were read first by the countess, and of course nothing but expressions of satisfaction would pass.

The countess was reputed as a very pious woman. Ecclesiastics frequented the house and I had to participate constantly in prayer meetings. Early in the morning I had to appear at her bed and to recite "Our Father, who art in heaven," and the prayer of the Church of England, both of them in four languages, English, French, Italian and German. The old lady, already a septuagenarian, had probably no conception of the pedagogical mistake she made or of the fact that she degraded the prayers by using them as lingual exercises.

It is true, the Jews have imparted the knowledge of the Hebrew language to their children through the "Siddur," but the Hebrew language was and remained for them the sacred language. It was not studied like the modern languages for a worldly purpose. Spiritual content and lingual form were part of the religious spirit.

Evenings and at meals I had also to recite prayers, and God was constantly the subject of conversation.

God!—He was no stranger to me. Since the time I could think, I prayed to Him! My mother had in early childhood taught me to do so, but she left it to me to tell my God what I desired. As far as I can remember, my first prayer comprised the words: "O God! restore my mother's

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health!" It was short, this prayer, but it contained all that I wished. And now I prayed: "God return to me my mother!" That was genuine prayer; the balance brought but practice of memory and lingual exercise.

However, my longing for God became livelier than ever and more overpowering. I began in all seriousness to find the means of coming nearer to God. I began to compare the eventualities in the life of men and their character, and there I found the great inequalities which marked them. And what was my lot? What had I done to fare so badly? Because the treatment dealt out to me by the Countess, who abused me physicallv and morally, might as well be pointed out at this place. Her passionate temper made her commit excesses. My abnormal nearsightedness, not yet recognized then, but diagnosed later on, made it physically impossible for me to comprehend, do or leave undone much that I was told to do or leave undone, and induced her to wrong me and commit cruelties, which left a deep impression upon me.

I was now about ten years old, when I made a discovery which became decisive for my spiritual development.

In one of the rooms which had always been kept in a sort of mystical obscurity, I discovered one day the library of the Countess hidden in a deep alcove behind green curtains. During the lonesome afternoons, and there were many of them—because I never had companions or toys—I commenced to read the books which were there. I read everything without any system until one day I reached the Bible!

The Bible! I never separated any more from that book. What it was that attached me so deeply to it, it is difficult to tell. Of course, most of the thoughts were too high for a child's intellect, the expressions too foreign, many a word I had never heard before, but all the passages which spoke of God's omnipresence, of patience, faith and hope, of reward and punishment, I looked up again and again, and read them with zeal and devotion and received comfort from them.

The Bible! How I loved that Book! Whenever my heart felt sore, or longing and anxiety for my mother seized

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me, then I took refuge in my beloved Bible and read over the Psalms, because it was chiefly the Psalms which afforded me the consolation I was looking for, and often a single line, nay, a word, sufficed to pacify me and bring back strength and courage.

The Bible! The word alone is sufficient to strike me almost dumfounded at the fulness of remembrance of all that is sublime and beautiful in that book. And the people do not know it, do not know it to the extent they should know it, and alas! the women least of all! How many of my female acquaintances, representing all stations of society, have I asked: Do you remember anything of the Bible, do you recall any beautiful passage in that wonderful book, and the answer, I am ashamed to say, was silence, an embarrassed silence. And if I called their attention to some beautiful passages, for instance, the intercession of Abraham for Sodom and Gomorrah, or Joseph's psychologically delicate and lovable meeting of his brethren, or some more poetically appointed passages, such as the prayers of Moses, Hannah, David, at the death of his dearly beloved child of sin, or Solomon, on the dedication of the Temple when he prays: "also the foreigner, hear him too, O God," or such wonderful expressions as are found in Job, when he says: "Even in Thy anger Thou rememberest compassion," or the imperishable words of Malachi, the last of the Prophets, where he says: "Have we not all One Father, hath not One God created us all," when I reminded the women then of such passages, they feigned to have some recollection, but I soon saw that no part of the Bible had entered into their flesh and blood. The modern woman has time for everything, but to tune the mind higher and to bathe the soul in the wondrous leaves of Holy Writ, they have no time.

I read exclusively the Old Testament. Why not the New? Later on I have thought the matter over considerably, whence came my exclusive preference for the Old Testament. Not perhaps, as many might think, because the tales in the Old Testament are more colored, multiform, more suggestive to the imagination of a child and more attractive to the

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awakening intellect; no, it was not all that, but because I found in the Old Testament a better representation of the motherly element. Eve who wails over Abel, the touching figures of Hagar, Sarah, Rebecca, Rachel, Leah, who in her motherly pride claims credit for having given birth to six sons; Jochebed who receives back her beloved boy to nurse him; Hannah who dedicates her son to the Temple and who makes every year a multi-colored dress and brings it to the sanctum when she pilgrims to Jerusalem during the national festivals, and all the motherly figures of the Old Testament, made a deep impression upon me. In the New Testament I missed them all. The son, in that book, suffers also, but he never applies to his mother for help, and when she comes to him of her own accord he refuses to see her. My longing for my mother and my search for God were only requited in the Old Testament. The Old Testament became my sole fountain of moral and religious elevation.

I have read from that Book every day of my life, with few exceptions. But that Bible-reading was the cause of harsher treatment by the Countess.

Whether anybody reported to my mother, I know not; but one fine day she came to take me home. She went back with me to Palermo and placed me in a monastery, an educational institution for daughters of the upper classes, superintended by nuns. It is repugnant to me to apply any criticism to the method of teaching followed by the nuns; I have already recorded my experiences in that institution in my novel, "Mysterious Forces." The pupil who figures in the first volume of that work is my own person. Only that I must mention yet that the method of teaching, and especially the literature that was forced upon us, the devotional books, the histories of saints and martyrs and the stories of miracles, could not stand muster before my developed intellect. And especially the horrifying descriptions of tortures and sufferings in Purgatory and the belief in Satan, which were a challenge to my logical mind. The spirit of the Old Testament had entered so fully into my flesh and blood that the comparison with the new doctrines made me cling firmer to the former."

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Referring to several doctrines of the Church, she exclaimed: "Are we not all children of God, and God, the Holy Spirit, lives in all good men, but God, God in Himself, was to me the Only One and Only One! *Adonai echad ushemau echad*!"

(*To be Concluded*)

THE KOHUT MEMORIAL VOLUME

A Review by Maskir

ALTHOUGH our sages have said: "Erect no monuments to the righteous, for their works are their monuments," it is well to honor and glorify the memory of great men in Israel by other marks of homage and public esteem than that which is usually accorded them after they have gone from us.

The volume which lies before us is indeed a great monument to a great man. It is, we might say, a literary apotheosis of Alexander Kohut. Over forty eminent Orientalists from Europe and America are gathered here to do honor to their fellow-worker in the fields of research. The book is unique in the history of Jewish literature. Until now it has been customary to publish jubilee volumes, *Jubelschriften*, in honor of prominent Jewish scholars on the occasion of their seventieth and eightieth birthdays. Thus we have several collections of scientific studies published at various times by the pupils and admirers of Leopold Zunz, Prof. H. Graetz, Dr. I. Hildesheimer, and more recently by thirty younger contemporaries of the encyclopædic Steinschneider, who still works as indefatigably in his eighty-second year as he did half a century ago. But it is rare indeed in the history of any literature to find such a universal and unanimous verdict of esteem and scholarly reverence toward a comparatively young scholar, as is to be found in this memorial volume, which has just left the press. Its full title runs as follows: "Semitic Studies in Memory of

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Rev. Dr. Alexander Kohut, edited by George Alexander Kohut, with Portrait and Memoir." (Berlin: S. Calvary and Co. 1897, 8vo, pp. xxxv. and 615, price $5.)

It is a precious collection of scientific essays, some even popular-scientific, which honors the contributors as much as it honors the subject. It is impossible to do justice within the compass of a few pages to the merits and importance of this publication. It reflects glory on American Semitic scholarship and no small credit is due to the son of the lamented Dr. Kohut for his pious efforts to do honor to his father's memory in such a novel and scholarly manner.

In the Preface (pp. v.-xiii) Mr. G. A. Kohut explains his editorial work. We learn that it was Mr. Schechter, the learned rabbinical authority of Cambridge, England, who first urged him to undertake the task of bringing out a series of "Semitic Studies" in his father's memory. Prof. Max Müller, of Oxford, seems also to have encouraged the idea from the start, and his interesting paper, comprising forty pages, was the first to reach the editor's hands.

In a quaint way he says, in a private letter to the editor, that he cannot work at seventy-two as he used to work at twenty-seven. Some other letters are cited and extracted in the Preface, written by Professors D. Chwolsohn, S. Fraenkel, James Robertson, author of the "Early Religion of Israel," C. P. Tiele, the most distinguished Dutch scholar, and Jules Oppert, whose manuscript, one of the most important in the whole collection, was unfortunately lost in the mails. We are promised, on p. xii, in the near future, a complete biography and bibliography of Dr. Kohut, which is still wanting, even though the beautiful and appreciative character sketch contributed to this volume by his brother, Dr. Adolph Kohut, of Berlin, himself a distingnished writer, supplies what a biography, however interesting, cannot give —an insight into the soul-life of the man who was so devoted to science.

Of the contributions themselves, we do not feel competent to speak in a way in which they deserve, and must content ourselves, leaving criticism of details to others, with

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a brief survey of the whole collection. The first two essays are of interest as illustrating primitive culture. Prof. Max Müller has the faculty of making the most difficult subjects palatable and even intensely interesting to the everyday reader. One need only read his essay in this memorial volume, "On Ancient Prayers" (Extracts from Lectures delivered at Oxford), to be convinced of his pleasing style and instructive analysis of the elements which played a by no means unimportant rôle in the development of culture. It goes through the subject etymologically, historically, and from the standpoint of folklore. Very quaint and curious prayers are quoted in illustration of the ethnic, national, and individual religions, into which three classes he divides the religious races of the world. We have here compiled for the first time the devotional utterances of people savage, semi-barbaric, and civilized, from the prayers of the Fiji Islander to the Chinese Buddhist; from the devotees of Zeus to the congregation of the pious representatives, convened at the great Congress of Religions held in September, 1893, in Chicago. "It was a great event in the history of the world," says Prof. Müller (p. 40), "to my mind the most important that I remember in the whole of my life, when representatives of *the seven great religions* of the world, Brahmans, Buddhists, followers of Confucius, worshipers of Ormuzd, of Jehovah, of Allah, and Christians of all denominations, Delegates of the Pope, Bishops of the Episcopalian Church, Unitarians and Friends, were seen standing together on the same platform and joining every morning in silent prayer, nay, receiving a blessing in whatever language it might be pronounced, by whatever hands it might be offered. It was a new day of Pentecost, and who knows what its effects may be in the future. And yet, in acknowledging a common fund of truth in all religions, no one present at that great and truly Œcumenical Council was asked to give up what he cherished most in his own religion. Nor would it be right that our sympathy with what is good and true and beautiful in other religions should make us uncritical or undiscriminating.

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After reading the hymns and prayers of other religions, no unprejudiced critic would deny that the Hebrew Psalms stand out unique among the prayers of the whole world by their simplicity, their power, and the majesty of their language, though, like all collections of prayers, the collection of the Psalms also contains some which we should not be sorry to miss. Some of the private prayers of the Jews have been presented in the Talmud. They are very beautiful, and the Rabbis often pride themselves on being able to match from the Talmud every petition in what has become emphatically the prayer of Christianity, the Lord's Prayer."

Prof. Steinschneider's learned paper, entitled "Lapidarien, ein culturgeschichtlicher Versuch" (pp. 42–71), is a remarkable bibliography of the literature on precious stones. He shows what part they played in the history of alchemy, physics, symbolics and culture, among ancient and modern nations, Occidentals and Orientals as well.

The literature, in its relation to myth and superstition alone, would fill many volumes. He confines himself to giving the most important items from classical and Oriental (Hebrew and Arabic) sources. Next follows an article by Dr. Cyrus Adler of Washington, which was already partly published in one of the recent volumes of the *Jewish Quarterly Review.* Its title is: "The Cotton Grotto, an Ancient Quarry in Jerusalem; With Notes on Ancient Methods of Quarying." We quote from it the following: "The history of this quarry is uncertain, and though there is no good ground for doubting the tradition that it was used by Solomon, still no evidence on this point has thus far been discovered. It was, no doubt, in existence in the time of Herod, and is, perhaps, referred to by Josephus, under the name of the Royal Caverns, situated on the north side of the city."

In modern times it was first mentioned by an Arab writer of the fifteenth century, and Dr. J. T. Barclay, of Philadelphia, was its rediscoverer in 1854. It will be remembered that the English novelist, Rider Haggard, wrote an interesting book on "King Solomon's Mines," and only recently

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the *New York Herald*, of Sunday, May 30th, 1897, published an illustrated article on "Solomon's Mines Yielding Again," showing from Biblical quotations and adducing several eminent modern authorities, that certain workings in Spain, now yielding much treasure in metal, once belonged to the great king. With that the mystery of "King Solomon's Mines" claims to be solved.

The next three essays are of a more or less technical nature and we must be content with mentioning the titles: Prof. Dr. J. Barth, of the University of Berlin, writes a very erudite paper: "Die Pólēl-Conjugation und die Pólāl-Participien." This is a fine grammatical study by the greatest living Semitic grammarian (pp. 83-93). Prof. C. A. Briggs, of New York, writes on "A Study of the Use of Leb and Lebab in the Old Testament" (94–105). Prof. K. Budde, of the University of Strassburg, writes on "Die Ueberschrift des Buches Amos und des Propheten Heimat (pp. 106–110). This settles a much disputed point in Biblical criticism. Canon Cheyne, of Oxford, answers some American critics of his fine book, "The Origin and Religious Contents of the Psalter" (1893), in an interesting article, entitled: "The Book of Psalms, its Origin and its Relation to Zoroastrianism" (pp. 111–119). This paper is on the lines of study, in regard to comparative Persian and Jewish religious ideas, laid down by Dr. Kohut, in several essays mentioned by the editor in the foot-notes.

Prof. H. Derenbourg, of Paris, writes in French, on a South-Arabian inscription, a facsimile of which is given on page 123: "Le dieu Rimmón sur une inscription himyarite" (pp. 120–125).

Rev. Dr. B. Felsenthal, of Chicago, discusses the pronunciation of the name of the great Hebrew grammarian, Kimchi, or Kamchi, and a passage in the prophet Amos, relating to cremation: "Zur Bibel und Grammatik" (pp. 126-138).

Dr. M. Friedländer, of London, publishes the views of "Jehudah Halevi on the Hebrew Language" (pp. 139-151), from his "Kuzri" II., §§ 67-80. We have an excellent

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article on the same subject from the pen of Prof. Bacher, of Budapest, in the "Hebraica," vol. viii,, 1893, pp. 136-149. The next essay is entitled: "Spuren der palästinischen-Juedischen Schriftdeutung und Sagen in der Uebersetzung der LXX" (pp. 152-166).

The author follows here the methods of Geiger and Z. Frankel, who gave the first impetus to the critical study of the Septuagint, more recently augmented by the researches of that excellent Semitic scholar, though bigoted man, Prof. Paul de Lagarde, of Göttingen. The Rev. Dr. M. Gaster, Chief Rabbi of the Spanish and Portuguese Congregations of England, publishes for the first time the Hebrew text of "The Oldest Version of Midrash Megillah," from a unique MS. of the tenth century (pp. 167-178). Whilst the Midrash itself is very interesting and shows traces of Arab folklore, probably of an earlier date, we cannot agree with the editor, who in his introduction claims for it an antiquity not usually accorded to documents hailing from Yemen (Arabia). As far as we can judge by internal as well as external evidence, this remarkable Midrash was written in South Arabia, in the fifteenth or sixteenth century, but no earlier, and probably later. In fact, we have no Yemen MSS. earlier than the fourteenth century, as Dr. Kohut himself has repeatedly shown in his "Studies on Yemen Hebrew Literature" (New York, 1892-1894). The editor of the volume was therefore right in calling attention to Dr. Gaster's somewhat too hasty conjecture (see pp. 172, note; 610-611.) Some interesting parallels to this article will be found in Buber's "Agadath Esther" (Krakau, 1897), just published, where several Yemen commentaries to the Book of Esther are printed. Of equal interest are the next two articles, one by Prof. de Goeje, of Leyden, entitled "Quotations from the Bible in the Qoran and the Tradition" (pp. 179-185). Here the learned writer discusses the question whether Mohammed quoted from Biblical documents in compiling the Qoran, or from mere hearsay, and also whether he had Jewish and Christian mentors. The subject has recently received more attention at the hands of Prof. Henry Preserved Smith, in a paper

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read at the last annual meeting of the American Oriental Society.

The editor adds a bibliography of the literature on Judaism and its relation to Islam. The other paper is by the Rev. Hermann Gollancz, M. A., of London, who translates an article of Dr. Gaster's on the Eighteen Benedictions from a Yemen MS.: "Translation of a Targum of the Amidah" (pp. 186-197). Prof. William Henry Green, the distinguished Hebraist of Princeton, who has recently celebrated his eightieth birthday by publishing two portly volumes in defence of the Mosaic authorship of the Pentateuch (N. Y., 1895-1896), argues upon his favorite topic, in an article on "The Diction of Genesis vi-ix." (pp. 198-225). Dr. Max Grünbaum, of Munich, examines the development of the neo-Hebraic language, as set forth in Renan's "Histoire Générale et systéme comparé des langues semitiques," in a learned article, entitled "Renan über die späteren Formen der hebräischen Sprache" (pp. 226-234). S. J. Halberstam, of Bielitz, Austria, a wealthy merchant, who has made a great name for himself as a learned bibliophile and bibliographer, and whose MS. treasures have recently been sold to the Jews' College in London, has a few notes in Hebrew on Dr. Kohut's "Aruch Completum" (pp. 235-236), and Dr. Immanuel Löw, Chief Rabbi of Szegedin, Hungary, writes on the same subject (pp. 373-375). The essay of Prof. J. Halévy, of Paris, gives a very ingenious explanation of the burial of Jacob, in a paper entitled "L'enterrement de Jacob d'àpres la Genése (pp. 237-243). Two papers in Hebrew, one by Prof. A. Harkavy, of St. Petersburg, on the views of "Sa'adyah Gaon on the Khozars" (pp. 244-247), and the other on "Talmudic Zoology," by Dr. L. Lewysohn, of Stockholm (pp. 369-372), are also interesting. Dr. H. Hirschfeld, now of London, writes on a supercommentary to the Book of Esther, ascribed to Maimonides: "Notiz ueber einen dem Maimuni untergeschobenen Arabischen Commentar zu Esther" (pp. 248-253). The Arabic text of Haman's edict is very curious. Prof. Steinschneider already called attention to this commentary many years ago,

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a fact which the writer did not seem to know (see p. 611). Rev. Dr. M. Jastrow, of Philadelphia, has an article entitled "An Analysis of Psalms 84 and 101" (pp. 254-263). One of the most valuable and original contributions to this collection is the paper of Rev. Dr. K. Kohler, of New York, on "The Testament of Job; An Essene Midrash to the Book of Job" (pp. 264-338). The Greek text of this most interesting ethical document is republished from a collection of apocryphal writings, edited by Angelo Mai, over sixty years ago. Shortly after the publication of this memorial volume, Mr. James, the great authority in apocryphal and pseudepigraphic literature, edited the same text in Cambridge, 1897, in a critical way which makes his version more valuable, especially as he had MSS. at his disposal. Dr. Kohler has a very learned introduction, wherein he discusses the source, origin and authorship of the document, giving parallels from Rabbinic writings and Arabic folklore. The English translation of the Greek text, given by Dr. Kohler, is of special value, as it is accompanied by critical and explanatory notes.

Dr. Samuel Krauss, of Budapest, discusses "Ægyptische und syrische Götternamen im Talmud" (pp. 339-353.) Many of his etymologies are hypothetical and arbitrary, but on the whole it is interesting for comparative folklore. An article on Hebrew Grammar follows, written by Prof. Mayer Lambert, of Paris, which puts together in a systematic manner a most tedious list, requiring not only patience but special training. That he understands his topic well, is shown by the present article: "De la formation des racines trilitères fortes" (pp. 354-362).

The great philosopher and psychologist, Prof. Dr. M. Lazarus, of Berlin, for the first time in his life, we believe, turns his attention to Talmudic themes, in print at least. His paper, entitled: "Erklärung einer Talmudstelle" (pp. 363-368), is both ingenious and learned, and shows critical acumen worthy of a specialist in Rabbinica. Prof. D. S. Margoliouth, of Oxford, contributes a fine paper: "On the Arabic Version of Aristotle's Rhetoric" (pp. 376-387), giving the variants in the Greek and Arabic texts. Dr. A. Neubauer,

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the able librarian of the Bodleiana in Oxford, prints "Some unpublished Liturgica attributed to R. Sa'adya Gaon" (pp. 388-395), which serve to supplement the discovery of the beautiful "Hoshanah" prayers by Dr. Kohut in 1893. Of particular interest are the two following papers on the Jews in India and China, by Prof. Gustav Oppert, of Berlin, and George Alexander Kohut. Prof. Oppert's paper, "Ueber die jüdischen Colonien in Indien" (pp. 396-419), gives us, for the first time, an intelligent survey of their history, from the earliest times to our century, while the editor appends thereto some interesting letters exchanged between the Jews of Malabar (Indo-China) and New York over 100 years ago. In the introduction we find many hitherto unknown facts and a pretty accurate bibliography of the literature relating to the copper-plate privileges granted to the Jews of China, in the 4th century, by the Emperor. Important additions thereto are also given at the end of the volume (pp. 613-614). Dr. Samuel Poznanski, now in Warsaw, has a valuable article on some fragments, newly discovered, of the Karaite author, Qirqisâni's works, of which he made a very ably annotated catalogue, in the *Steinschneider-Festschrift*, in 1895. His present paper is entitled: "Aus Qirqisâni's Kitâb al-'anwâr w'al-marâqib" (pp. 435-456). It reproduces two interesting Arabic texts, one of which argues the question whether the Jews in Arabia are allowed to read books on the Sabbath which are not written in Hebrew characters. This is all the more curious as the author lived in the 10th century; his writings had been forgotten almost ten centuries, until Profs. Harkavy, Bacher, and Poznanski revived his memory. M. Théodore Reinach, of Paris, writes an article on archæology, entitled: "La deuxième ruine de Jéricho" (pp. 457-462). Two articles on Rabbinic literature follow, one: "Einiges über die Agada in der Mechilta" (pp. 463-484), and the other by Prof. S. Schechter, of Cambridge: "Notes on a Hebrew Commentary to the Pentateuch in a Parma Manuscript" (pp. 485-494). Its compiler is R. Nathanel, the pupil of R. Jechiel of Paris, dating from the 13th century. Mr. Schechter annotates it in his usual scholarly fashion.

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Dr. Martin Schreiner, of Berlin, prints some Arabic texts which are important for Biblical research. They are edited with an introduction containing the sources of the authors and a *résumé* of the history of the Bible in Arabic literature: "Beiträge zur Geschichte der Bibel in der Arabischen Literatur" (pp. 495-513). Perhaps the most important of all the contributions are the last four or five articles. That of Dr. Moise Schwab, of Paris, entitled: "Mots grecs et latins dans les livres rabbiniques" (pp. 514-542), is a model of fine method and critical study. All the rules, *termini technici*, and other grammatical forms are ably pointed out and commented upon. It is perhaps the first attempt at a systematic treatment of the subject. To the bibliography on page 517, many more items could be added. Prof. Karl Siegfried, of Jena, has an article of a similar character entitled: "Beiträge zur Lehre von dem zusammengesetzten Satze im Neuhebræischen" (pp. 543-556). Prof H. Steinthal, of Berlin, writes on the character of the Semites: "Charakter der Semiten" (pp. 557-559), wherein he sums up the theories of Dozy, Kremer, Sprenger, Renan, Lassen, Ahlwardt, Wellhausen and A. Müller. He comes to the conclusion that so long as our knowledge of each individual race is fragmentary, no general characteristic of the entire Semitic tribe can be formed.

Prof. Hermann L. Strack, of Berlin, the greatest authority on the study of Biblical manuscripts in Germany, gives us here a careful analysis of two lost manuscripts of the Old Testament: "Ueber verloren gegangene Handschriften des Alten Testaments" (pp. 560-572). It is a most painstaking and accurate piece of work, and it is to be regretted that Rev. C. D. Ginsburg, who just published his voluminous introduction to the Massoretic Bible (London, 1897), could not utilize his researches in the present paper.

Rev. Dr. B. Szold, of Baltimore, writes quite an original paper explaining: "The Eleventh Chapter of the Book of Daniel" (pp. 573-600). He has an altogether novel explanation of Daniel's standpoint and illustrates the chapter historically, in a far superior manner than did all

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the previous commentators. The Rev. Dr. C. Taylor, of Cambridge, writes: "On Codex de Rossi 184" (pp 601-604), and discusses the authorship of supercommentaries to the *Pirke Aboth.* The last paper is by Dr. Hugo Winckler, of Berlin, who discusses the identity of the word *Habiri* with the Hebrews, as mentioned in the letters of Tel Amarna, recently discovered: "Die Hebräer in den Tel Amarna Briefen" (pp. 605-609). The numerous additions at the end of the volume by the editor illustrate the articles of the contributors, to many of which he has added critical and bibliographic footnotes.

It remains to be said in conclusion that the volume is excellently printed in good type and on good paper, its value being furthermore enhanced by a faithful portrait of the lamented scholar, whose life and activity were a glory to Israel and the science of Judaism. It is a fitting tribute to the memory of this great man whom we may claim for American Israel.

B'ne B'rith Notes.

A MOST enjoyable occasion was celebrated on the afternoon of Sunday, June 13th, when the Isaiah Ladies' Auxiliary Society visited the Home of District No. 1, at Yonkers, N. Y. After an inspection of the building and grounds the members and their friends assembled in the parlor, where the Vice-President, Mr. Ignatius Rice, in the absence of the President of the Home, Mr. Jacob Cane, welcomed the society in a few chosen and fitting terms. Miss Rebecca Morgenthau, President of the Isaiah Ladies' Auxiliary Society, responded, and was followed by Mrs. Joseph Loth, on behalf of the Ladies' Auxiliary Society of the Home. The President of the District, Mr. Adolph Hirsh, appeared during the visit, was introduced, and also made a few remarks, congratulating the society upon its good work. A varied and interesting programme was then rendered, including piano solo by Miss Carrie Friesner, recitation by Miss Etta Bloch, song by Miss R. Morgenthau, German recitation by Miss V. Blum, piano solo by Miss H. Lambert, recitation by Miss Irma Bloch, song by Miss Adler, humorous recitation by Mr. William Goldsmith.

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When the entertainment was ended a collation was served. The members returned in the evening well pleased with their visit and followed by the heartiest blessings from the inmates, whose hearts they had gladdened by their visit. The society, though but a short time in existence, has upward of ninety members and is rapidly increasing in numbers. Founded as an auxiliary society to Isaiah Lodge, it has not only proven a great boon to that lodge, but also to the Order at large. Consisting of an able board of officers and containing a large contingent of the fairest and brightest of our

MISS REBECCA MORGENTHAU.

young Jewesses, the society is looked upon by the Order as one of the potent factors in its future progress. The officers are: President, Miss Rebecca Morgenthau; Vice-President, Miss J. Goldsmith; Treasurer, Miss L. Newman; Financial Secretary, Miss E. Schwartz; Recording Secretary, Miss B. Kaufman; Trustees—Misses C. Friesner, H. Lambert and F. Goldschmidt.

THE committee appointed by Oregon, North Pacific and Portland Lodges, of Portland, Oregon, decided that a joint meeting of the three lodges be held on Tuesday evening, June 15th, at 8 o'clock, at Elks' Hall, Marquam Grand Block, for the purpose of receiving Rev. Dr. Jacob Voorsanger, who comes as a representative of Most Worthy Grand President M. P. Stein. The attendance was excellent upon the occasion.

A COLLECTION for the "Hospital Fund" of the B'ne B'rith

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Orphans' Home, Atlanta, Ga., was taken up recently in the Tarboro, N. C., Hebrew Sunday School, and the sum of $10.25 was realized.

BOSTON LODGE NO. 186, of Boston, Mass., has a great treat in store for its friends, it being a comedietta which will be produced under its auspices in the near future. It was at first contemplated to hold the affair at Minot Hall, but the indications are that this hall will be altogether inadequate to hold the large attendance which will desire to see the performance. The play is now in preparation and will be from the pen of Brother Philip J. Sondheim. It will be a burlesque on "Courted into Court," and a number of novel surprises are promised by the writer.

"MONDAY evening James K. Gutheim Lodge No. 439, in a fit manner celebrated its third anniversary. The meeting room in the Y. M. H. A. building held a large concourse of members and visiting brothers. President Albert Aschaffenburg presided and the routine work took up almost the whole of an hour. The question of having joint conventions of the various city lodges every four months was debated upon, and the committee appointed for joint sessions was instructed to carefully consider the matter and see what could be done. The idea of having a summer night's festival was next discussed and seemed to be taken in a favorable light. The report of the representative to the Waco Convention was next heard and accepted. A vote of thanks was then given Brother Eugene H. Guttman for his work at the convention. Nominations for officers were then in order and an almost entirely new roster was elected. It was now nearing nine o'clock and the doors of the lodge room were thrown open so the invited guests could participate in the anniversary exercises. Brothers Nat. Strauss and Solomon Marx were called to the platform. A pretty tribute was paid by these brothers to the late lamented Rabbi James K. Gutheim, whose anniversary of death has just passed. Refreshments were on hand in abundance and the inner man of all catered to. The exercises began with the "Ballata" of Papina, played by a quartette of violins, accompanied by the piano. This number was highly enjoyed and several encores demanded. Master Benjamin Levy then executed in a brillant manner "Rigoletto," without the aid of music, and showed a technique wonderful for one of his years, responding to an encore. Master Mayer Neuhauser then played on the violin Ovide Musin's "Mazurka de Concert," and as an encore gave "Serenade" by Pierne. Brother E. L. Weil, the anniversary

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speaker, then addressed those present on the Order in general, and mentioned the fact that James K. Gutheim Lodge had every reason to be proud of the record it has made since its incipiency, April 30th, 1894, and that as yet there was no faltering, but a steady imperceptible movement towards the aggrandizement of the B'ne B'rith. Brother Will H. Moses entertained with a monologue; Mr. Arthur B. Leopold with a pretty selection on the piano, and Messrs. Ike and Ben Samuels with songs and funny sayings. The officers of James K. Gutheim Lodge are: A. Aschaffenburg, President; Alfred Levi, Vice-President; Cuthbert Schaeffer, Financial Secretary; Gerson Aletrino, Recording Secretary; J. K. Newman, Treasurer; E. L. Weil, Warden."—*American Israelite.*

THE following address was delivered at a recent entertainment of the San Francisco lodges on "Teachings of the Order" by Brother Lucius L. Solomons: "It is gratifying to greet this generous outpouring of our people. It is particularly gratifying to members of a distinctively Jewish institution to be confronted by such an audience upon an occasion distinctively Jewish in character. It means much to us as B'ne B'rith—it means more to us as Jews—for it proves that whatever may be said or thought of this organization, good, bad or indifferent, we Israelites are eager to assemble at any gathering dominated by Jewish sentiment or tending in the least degree to the betterment of ourselves as a people. It means that we are keenly alive to our obligations as members of the same faith linked by the ties of blood and brotherhood, by a common history, a common ancestry, a common destiny. We recognize those obligations as manifold; that they embrace more than the selfish desire of uniting for our own selfish ends; that they are universal, as far-reaching as humanity itself. For as is the individual so is the nation—as is the man so is the citizen, and as the citizen so must be the government. Show me a good citizen, I will show you the making of a great community. Show me a good Jew, and I will show you the possibilities of a glorious people. If there is one among us who is indifferent to this spirit or insensible to the responsibility that rests upon him and us alike, as we mingle in the stranger world together, then an assemblage such as this cannot appeal to him and he should have no place within it. That he is classed among us is to his mind merely an incident—and an accident—an accident which I fear he oftentimes regrets and sometimes forgets. But regret it as he may—and we regret it for him—

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and forget it as he will, the world does not forget it. Blessing or curse as he conceives it, it follows him throughout the earth. Its atmosphere of shame or glory, according as he creates it for himself, will cling about his garments and steal into his very soul as he passes through the vale of life into the kingdom of the great beyond. Living or dead, he is in the world's great eye—whether he wills it so or not, first, last and all—a Jew! Would that this saddening truth might burn itself into the hearts of those of us whose cunning and duplicity in the commercial world, or whose vulgarity and obtrusiveness in society, are mainly answerable to-day for the prejudice that exists against the race. Would that it could make itself manifest to those who have not the excuse of ignorance and whose offenses we cannot forgive; educated and enlightened Israelites, on whom a generous government has bestowed the privileges which attach to learned and dignified professions, and who neglect to guard their honor as they would their lives. To all such degenerate members of our faith we appeal in sorrow rather than in anger, and beg them, by the love which they were taught to bear the God of Israel, not to bring disgrace upon the Jewish name. For believe it as I may, or desire it as I will, when a blow is struck at the body of my people that blow is struck at me. And by the same sad token, when I reach out to strike back myself, the Hebrew race throughout the world must answer for the blow. The sins of one are visited upon us all. Man's inhumanity to man and the world's inhumanity to us have so decreed it. And as we comport ourselves as individuals, so does the world at large regard us as a race. Our duties to the world are manifest; but as the lesser is embraced within the greater, so do we owe a higher duty to ourselves, so do we owe a greater duty to each other, for we must take upon our souls the burden of each other's deeds. Is there not a trace of the hand of destiny in all this? Have we been set upon this earth like so much foam upon the waves? Has Judaism and the Jewish nation survived for fifty centuries only to die at last a slow and lingering death? We do not believe it, for the destiny of the race has been foreshadowed and the mission of Israel will be exemplified in the future of the American Jew. Let us not then, like the wicked son on Seder night, seek to remove ourselves from the collective body of the nation; but as we are a separate family of people and as the world persists in so regarding us in every moral sense, let us accept that fate and turn it to a blessing. Such are the teachings of the Order of B'ne B'rith. Such is the firm

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rock on which that organization has been planted. And we Sons of the Covenant by solemn oath have taken on our souls the task of Israel's regeneration. Let us continue to march beneath the banner of this Order. Let us keep its sacred motto emblazoned on our shields, and imbued with its eternal truths, inspired by its lofty precepts, let us bear triumphantly among the nations of the earth the ark of Israel's covenant with God."

THE Cleveland Orphan Asylum has been incorporated by the State in the names of District Nos. 2, 6 and 7 of the Order.

THE Maimonides Free Library is about to organize an Auxiliary Society.

THE proceedings of District Grand Lodges Nos. 2 and 6, which recently had their annual sessions, have been printed and are being distributed

JACOB CANE, who has served for some years as Vice-President of the Home at Yonkers and been an active member of the Board for many years, has been elected President of the Board of Governors of the Home for the ensuing year. Brother Edward J. Graetz, the retiring President, remains a member of the Board.

THE Intellectual Advancement Committee of District No. 1 will have a membership of thirty hereafter.

"DISTRICT Grand Lodge No. 1, of the Independent Order of B'ne B'rith, thought the United States good enough for all Jews, and sensibly would not even consider a resolution respecting representation at the Zion Congress."—*Hebrew Standard.*

THE Governors of the Home at Yonkers celebrated the 15th anniversary of the erection of the Home on June 11th by a garden party, which was followed by a collation, the ladies of the members participating in the same.

"THE session of the District Grand Lodge No. 1, of the Independent Order of B'ne B'rith, which was held on Sunday last, was animated with the old-time brotherly spirit which was wont to prevail in the earlier history of the brotherhood. With the relegation of the vexed endowment question to its proper sphere in the First District, its membership breathes anew and draws fresh

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inspiration. There is a bright future for the Order in these parts. With active and alert officials who will take advantage of the present conditions, a new era of prosperity is assured."—*Hebrew Standard.*

AT the B'ne B'rith convention held in Waco, Texas, recently, Leo N. Levi, of Galveston, submitted a plan for the organization of a trust corporation to take charge of the funds not used in keeping the Cleveland Orphan Asylum, the object being the creation of a trust fund which will enable the Order to enlarge the asylum and make it to some extent independent of support. The plan was adopted, and District Grand Lodge No. 2, in session at Indianapolis, was notified.

THE Youths' Auxiliary of San Francisco has appointed a committee to make arrangements for an entertainment to be given in the near future.

FROM reports which have been received at the office of the Grand Secretary of District No. 4, it appears that there will be a large accession to the membership of the Order after the 1st of July, when the new endowment law will go into effect.

ON account of business engagements Grand President Stein, of District Grand Lodge No. 4, will not be able to visit the lodges in the Northwest until fall, but in the mean time a prominent member of the Order will be sent to pay a visit to each of the lodges in Portland and Seattle.

"THE most active Jewish lodge in St. Louis is Ebn Ezra, I. O. B. B., and a more energetic presiding officer than Joseph Schweich is rarely found anywhere."—*Jewish Voice.*

A MEETING of the Youths' Auxiliary Society of Isaiah Lodge, New York, was held at the B'ne B'rith Building on June 20th.

THE B'ne B'rith Building in the City of New York is nearly completed and makes a handsome home for District No. 1. The lodge rooms are handsomely furnished. The Secretary's rooms are spacious and suitably furnished for his work. The library has handsome quarters and the entire edifice is one well adapted for the uses of the District.

THE Grand Lodge officers of District No. 4, recently paid Oakland Lodge No. 252 of Oakland, Cal., an official visit. A feast of reason and a flow of soul were indulged in to the great fraternal benefit of all.

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"We rejoice at the election of our esteemed coreligionist and fellow townsman, Samuel Bowman, Esq., as 1st Vice-President of District No. 2, I. O. B. B.; this is the first step towards the Presidency of the District in two years hence. Mr. Bowman is well deserving of the honor conferred upon him."—*Jewish Voice.*

RAMAH LODGE No. 33, of Chicago, celebrated its fortieth anniversary Wednesday evening, June 16th, at the hall of the lodge in Covenant Culture Club rooms. A large attendance of the members and their friends was present. Refreshments were served and a good time was enjoyed by all present. Judge Hamburgher and others addressed the lodge.

"Two B'ne B'rith conventions were held during the past week; District No. 7 met at Waco, Texas, and the Grand Lodge No. 2 held forth at Indianapolis. Some delegates may go to the conventions 'just for the fun that is in it,' but the larger number are earnest men who leave their business and their homes to promote the welfare of the Order. In that same spirit we devote considerable space to report proceedings and to publish President Harpmann's message in extenso. The oration delivered by our able friend and brother, Mr. Benjamin W. Hirsch, and the essay of Colleague G. H. Lowenstein, of Houston, constituted the most interesting events of the Waco convention. At Indianapolis one good change in the laws governing the endowment was made. Henceforth a member of District No. 2 can bequeath his endowment to a charitable or educational institution."—*Jewish Spectator.*

DISTRICT No. 1 is considering the project of a fair in aid of the Home at Yonkers.

PURSUANT to a call issued by the Past-Presidents' Association of District Grand Lodge No. 4, a number of Jewish ladies, relatives of members of the Order, convened some time ago at Cosmopolitan Hall, B'ne B'rith Building of San Francisco, Cal., with the purpose of organizing a lodge of the Daughters of Judah. The Past-Presidents' Association was represented by the special committee on organization, and several prominent members of the Order were present. M. Kollman, chairman of the committee, called the meeting to order and officiated as temporary chairman. S. H. Simon, Secretary of the Past-Presidents' Association, was appointed temporary secretary. The following communication was read:

"We, the undersigned, wives, daughters, mothers and sisters of B'ne B'rith, recognizing the blessed influence of the Order upon

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our people and desirous of partaking of the intellectual and moral benefits emanating from its council chambers, hereby agree to form a ladies' branch of the Independent Order of B'ne B'rith, known as The Daughters of Judah. To that end we promise to attend a meeting to be held Sunday, June 13, 1897, at 2 p. m., at B'ne B'rith Hall. Mrs. S. H. Simon, Mrs. M. Marks, Mrs. H. E. Wolfe, Mrs. J. M. Cohen, Mrs. Henry Wolfe, Mrs. W. Samuels, Mrs. H. Bauer, Mrs. S. Meyers."

Upon request of the chair, H. Gutstadt explained the object of the meeting and the aims of the organization which was about to be formed. The following were appointed a committee on membership: Mrs. H. Gutstadt, Mrs. H. Bauer, Mrs. L. Goldstein, Mrs. E. Bare, Mrs. S. H. Simon, Mrs. S. Meyers, Mrs. M. Marks, Mrs. R. B. Cohen and Miss B. Cohen. The ladies held a caucus during recess and, later, reported to the convention that it had been decided to form a temporary organization and select officers from their members. Mrs. S. H. Simon was elected chairman and Miss B. Cohen, secretary. It was determined that the charter be kept open till after the meeting which was held on June 22d. Monthly dues were fixed at twenty-five cents. Before adjournment Grand Secretary I. J. Ascheim delivered an address upon the objects of the new organization.

THE following circular which speaks for itself has been sent out in the interest of the B'ne B'rith Orphan Asylum, of Cleveland. Baron de Hirsch Lodge, No. 454, of Cleveland, Brother M. A. Marks, of Cleveland, Brother Jacob Furth, of St. Louis, and Rabbi M. J. Gries are the principal promoters of the project referred to in the circular. The organization to be effected is to be called the "Educational League:"

The Jews of the United States take just pride in the "Orphan Asylums" and "Homes" which they have established and maintained. Thousands of boys and girls have been guarded and sheltered through the years of their childhood, and with each year our happiness increases that we have been privileged to give a father's protection and a mother's love to orphaned children. Let us thank God for the noble and generous men and women of Israel who conceived and executed this holy and beautiful work of charity and justice.

The B'ne B'rith, Sons of the Covenant, laid the foundations of our Orphan Asylums, and all Israel joined in the building; and to-day, all Israel rejoices in the magnificent results that have been accomplished. But not all is done; the work is not complete.

The orphan boys and girls "graduate" at the age of 14 or 15 and go

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out in the world to become toilers and wage-earners. Their station in life is naturally humble. If some have risen, it has been because of unusual ability and special opportunity.

Orphan boys and girls are like our own children. Some have rare capacity, talent and genius.

Ought these gifts of God be wasted or ought we offer opportunity for special training and development? We have always cared for the orphan. Are we content to care for the body alone? Have we not greater interest in the mind and soul?

I believe there is not a man or woman in Israel who would not help to give the friendless orphan, endowed with capacity, talent and genius, the needed opportunity for a life of higher and greater service.

On February 15th of this year, Emanuel Lehman, the President of the New York Hebrew Orphan Asylum, appreciating the magnificent possibilities latent in the thousands of boys and girls passing through their "Home"—knowing the necessity for giving opportunity and training to ability and talent and genius—celebrated his seventieth birthday by giving $100,000 (the largest sum ever given by any American Jew for a special philanthropy) for the higher education of the orphans of the Hebrew Orphan Asylum of New York City.

Perhaps no man will arise who will give $100,000 for the orphans of Districts 2, 6 and 7. Can we not, united, do this glorious work? We can! It is possible. How and who?

Let our children do the blessed work. Our children, blessed with fathers and mothers and friends, ought, can and will help the children, fatherless, motherless and friendless.

No thought seems more beautiful than that children should begin life with a deed of kindness. From the day of their birth, whilst we, as parents, thank God for the joy that enters our homes, let us inscribe their names upon the roll of honor of service to fellow-man and through the years of their childhood let us teach them the beauty of service. When they shall have reached manhood and womanhood, they themselves will keep their names on the world's roll of honor and will continue the life of service.

Is there a man, woman or child to whom this work does not appeal?

We have secured more than 300 members in Cleveland but have been unable to push the work of organization in other places. We hope to organize in Cleveland a circle of 1,000 members, boys and girls, who will rejoice to render service to boys and girls, orphaned and friendless. We expect generous response from adults who wish to be patrons. The orphans are yours as much as ours. They come from 20 States and belongs to us all. Will you help?

Organize a circle in your city and forward the names and addresses of members, together with their dues for 1887.

Let the children do this work for chidren.

This appeal is to men, women and children. We want members in Districts 2, 6 and 7: Alabama, Arkansas, Colorado, Florida, Illinois,

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Iowa, Indiana, Kentucky, Kansas, Louisiana, Mississippi, Minnesota Michigan, Missouri, New Mexico, Nebraska, Ohio, Tennessee, Texas, Wisconsin.

Contributing Members, $1 per year. Patron Members, $10.

Patron members are exempt from annual dues. When contributing members have given $21 they become patron members. The purpose of this plan is that every member reaching the age of 21 will have given at least $21. No money is to be expended until at least 1,000 members shall have been secured. Moneys received will for the present be deposited with the Cleveland Trust Co.

Will you help? Send names and money to

RABBI M. J. GRIES, Sec'y.
Educational League,
372 Kennard St., Cleveland, O.

THE "Home" grounds of District No. 1, at Yonkers, N. Y., are being beautified by gifts of the lodges as well as individuals.

THE B'ne B'rith Atlanta Home has fully recovered from the recent disturbance caused by the death of one of its brightest inmates from typhoid fever.

LEHAM BLUM AUXILIARY I. O. B. B. No. 2 meets the first and third Sundays, at 2 p. m., in the Auditorium building, Portland, Ore.

THE services held recently in memory of the late Simon S. Nyburg at the Bolton Street Temple, Baltimore, were solemn and impressive. A musical programme in harmony with the solemnity of the occasion was rendered. Brother L. B. Berney, President of King David Lodge, dwelt most feelingly upon the noble virtues of the deceased, and the Hon. Simon Wolf, of Washington, portrayed the character, the home life and the efficient work of Mr. Nyburg in behalf of the Independent Order of B'ne B'rith, and Rev. Dr. T. Schanfarber delivered an address.

THE Sabbath Schools of the Southern cities are making collections in aid of the B'ne B'rith Orphans' Home at Atlanta, Ga.

IT is expected that President Julius Bien of the Executive Committee, who is now in Europe, where he has been so excellently received, will return to this country some time in August. Brother Sol. Sulzberger, Honorary Secretary of the Executive Committee, is attending to the affairs of the Order at headquarters meanwhile.

THE B'ne B'rith Covenant Culture Club, of Chicago, is making excellent progress.

DISTRICT No. 7 will establish a number of Auxiliary Societies, composed of youths, throughout the District.

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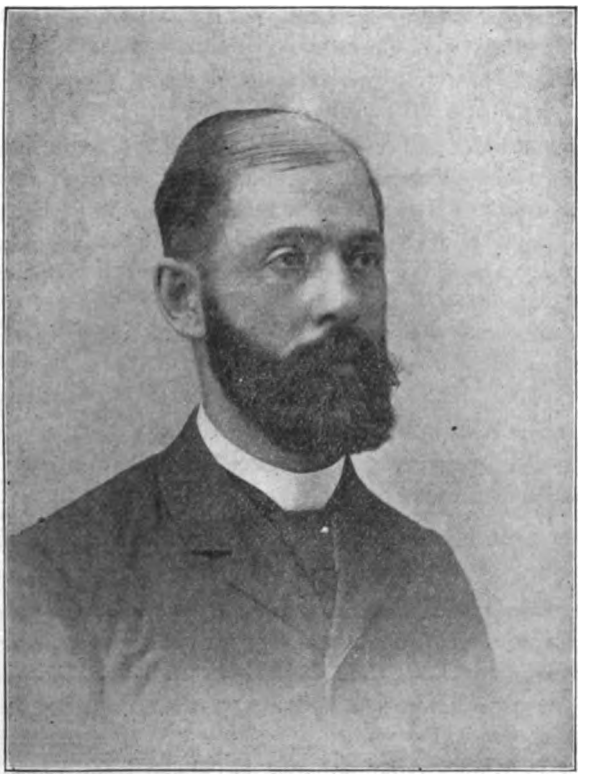
THE Cleveland Orphan Asylum of the Order has recently received the endowments of a number of brethren, who recently died, and who were members of the western lodges of the Order.

BROTHER ADOLPH HIRSH, who has been elected President of District No. 1, is a familiar figure in the brotherhood in New



ADOLPH HIRSH.

York City. He has been president of the B'ne B'rith Club, and a hard-working brother of Henry Jones Lodge No. 39, of New York City, in which lodge he has personally proposed about thirty candidates. Brother Hirsh is still a young man, being about forty-six years of age, and is known in the District as a "hustler." He is at present vigorously working to swell the membership of his jurisdiction. It is expected that President Hirsh will institute an active campaign with good results.

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PRESIDENT M. P. STEIN, of District Grand Lodge No. 4, is actively pushing the work of the Order in his jurisdiction, and has able assistants aiding him in the same.

BROTHER ISIDOR BUSH, we are pleased to learn, is again improved in health.

BIRMINGHAM, Ala., is to have a Youths' Auxiliary Society. Brother Joseph Beitman is making good progress in this direction. Brother Beitman, who is a member of Birmingham Lodge No 368, has been appointed on the committee of the Cleveland Orphan Asylum.

EX-PRESIDENT JULIUS STRAUSS, of District No. 5, was recently presented in Lee Camp Hall, Richmond, Va., with a "loving cup," which was voted to him at the last meeting of District Grand Lodge No. 5. The members of the various lodges of Richmond and their ladies were present. First Vice-President Samuel Gans, Grand Secretary Joseph Salabes, and Brothers N. S. Meyer and S. B. Wolff, of the General Committee, were present and addressed the assemblage. The presentation speech was made by Brother Stern, of Washington. Rabbi E. N. Calisch presided at the meeting.

BROTHER JACOB WEIL, one of the oldest residents of Cincinnati and a charter member of Solomon Lodge No. 16, died at that city recently, aged seventy-five years.

MONTGOMERY, Ala., is to have Julius Bien Lodge No. 1, of District No. 7, as a youths' auxiliary lodge.

THE twenty-fourth annual session of District Grand Lodge No. 7, was held at Waco, Texas, recently, with delegates present from all the states comprising the District, viz: Alabama, Florida, Louisiana, Mississippi, Tennessee and Texas. President Sol. Harpman, of Memphis, was in the chair. The address of welcome for the State was delivered by Brother Sol. Hirschberg, of Waco, and was responded to by Brother Charles Saenger. On behalf of the city the delegates were welcomed by Hon. J. W. Taylor, which was responded to by Brother E. Raphael. The President in his message says in part:

"We have added by initiation and reinstatement 97 members; lost by death, withdrawals and suspension, 229, leaving total membership at present 2,339, of which 1,716 are endowment, and 623 non-endowment members.

"None of the lodges are in arrears. Edward Lasker Lodge, of Tyler, has been reorganized on a sound basis, and is now in a flourishing condi-

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tion. Corsicana Lodge, which was suspended two years ago, has been re-organized as a non-endowment lodge with an excellent membership.

"The board of endowment trustees organized by the election of Henry Marx, Chairman; Jacques Loeb, Vice-Chairman, and Isidore Newman, Treasurer. The following officers executed and filed their bonds in accordance with the law: Henry Marx, Chairman, $20,000; Jacques Loeb, Vice-Chairman, $10,000; Isidore Newman, Treasurer, $50,000; Nat. Strauss, Secretary, $10,000, besides the trustees for $1,000 each.

"The above mentioned bonds were all given with personal securities, except those of the Chairman and Secretary, which were made by the Fidelity and Deposit Company, of Maryland, at an expense to the District of $150.

"From official information received, I am gratified to state that our reserve fund is in a healthy and good condition, showing an increase of about $12,000 during the last fiscal year.

"Our charitable institutions I regard as the main reason of our existence; to these we point with pride when an outsider questions the necessity of such an organization as the B'ne B'rith. These should continue to receive the full measure of our love and devotion at all times. They should receive our support, not only by the payment of quarterly dues, but an appeal should go forth annually to every lodge in the District to solicit voluntary contributions, which I feel confident would be cheerfully and liberally responded to.

"The last annual report of the Cleveland Asylum shows the number of orphans in its charge as 490, very near its full capacity, and that only 21 of that number are the children of fathers who were, or are, members of the Order B'ne B'rith.

"Truly this is altruism. Seven applications for admission were made from this District since last May, of whom five were admitted, one rejected and one pending to be acted upon.

"The Home at New Orleans contains 131 orphans, by far the largest number from the country, and yet the support received outside of the city of New Orleans is very meagre, indeed. The income of the Home during the past year was insufficient to cover its expense, and although this is partially accounted for by the illness of its collector, yet the fact remains that this institution is not sufficiently supported by the country, and some means should be devised to remedy that defect.

"I call your particular attention to the report of Brother Gabe Kahn, whose words of eloquence, whose precept and example, should stimulate us all not to weary in well-doing but to follow cheerfully where he leads.

"The Touro Infirmary also should continue to receive our unstinted aid and support; it not only continues its heavenly mission to care for the sick and distressed, for the old and feble, but has greatly facilitated its usefulness by the addition of all modern scientific appliances, and performs an immense amount of good work. I read in the published report of its annual proceedings that in the free clinic department 25,800 patients were treated in the past year. Need I say more?

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"The fourth star in this constellation is dimly visible in the distance, and I hope will soon shine in equal brightness in the horizon. I refer to the project so auspiciously begun at the last convention—to provide a home for the aged and infirm, apart from the sick. This should not be allowed to lag for the want of means to push it forward, and I hope that this convention will perfect plans to bring this matter to a successful issue. The President also paid a glowing tribute to Julius Bien, the President of the Order."

Leo N. Levi, of Galveston, submitted a plan to organize a corporation for the purpose of taking charge of the funds of the Cleveland Orphan Asylum not needed for its use, the intention being to create a trust fund which would enable the Order to enlarge the asylum and make it, as nearly as possible, self-sustaining. The plan was adopted and District Grand Lodge No. 2, in session at Indianapolis, was notified.

The Nominating Committee made a report and recommended the following names to serve in the positions as stated:

Members of the General Committee—Charles D. Abeles, Eugene Gutmann, Louisiana; A. Suhler, Texas; Benj. Schuster, Alabama; Charles B. Miller, Texas; Nathan Block, Alabama.

District Court of Appeals—E. Raphael, Texas; A. Oehlbear, Louisiana; J. Isaacson, S. C. Eldridge, Texas; Richard H. Fries, Alabama.

Intellectual Culture—Joe Hirsch, Mississippi; Chas. Rosen, Louisiana; D. S. Houseman, Alabama; S. I. Lee, Tennessee; G. A. Levi, Texas.

Directors of the Jewish Home—Nat. Strauss, Louisiana; Nathan Goldstein, Mississippi; A. H. Harris, of Texas; Solomon Harpman, Tennessee.

Trustees of Touro Infirmary—Isidore Newman, Louis Scherck Laz. Levi.

Trustees of Cleveland Orphan Asylum—M. Marks. Visiting member of the Cleveland Orphan Asylum, Nat. Strauss, Louisiana.

Trustees of Endowment Board—Wm. Winter, Louisiana; Sam. Sanger, Texas; S. P. Metzger, Mississippi.

Auditing Committee—B. Frank, L. I. Adler, Max Weil.

An amendment to the constitution, empowering the endowment fund board to invest 50 per cent. of the fund in bonds, was adopted, after a spirited debate.

A committee, consisting of Messrs. Jacques Loeb, Archibald A. Marx and S. C. Eldridge, was appointed on revision of laws, to report at the next session.

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The amendment making debtors to the endowment fund ineligible to membership on the board was adopted. The following resolution was offered and adopted:

WHEREAS, for a number of years the noble people of the city of New Orleans have done more than the lion's share towards the support and maintenance of Touro Infirmary and the Jewish Widows' and Orphans Home; whereas, it is expedient and right that the people of that portion of the District, who constantly avail themselves of the privileges of these institutions, should contribute more liberally to these worthy institutes; therefore, be it

RESOLVED, That a committee, composed of two delegates from each state of this District, be appointed to devise such ways and means as in their judgment may be proper and necessary to meet the requirements of the occasion in the premises, and report their action thereon to the next convention of this lodge.

An amendment to the by-laws was adopted, authorizing officers of subordinate lodges to visit neighboring towns and initiate members.

Brother E. Raphael, of Houston, Texas, for the committee on auxiliary lodges, reported favorably on the movement to organize young men from fifteen to twenty years old in auxiliary lodges, and rules and regulations were submitted by the committee. The committee also recommended that the convention indorse the application of the members of Julius Bien Lodge No. 1, of District Grand Lodge No. 7, B'ne B'rith, organized among the Jewish youths of Montgomery, Ala., for a charter, and request the General Committee to grant the same. The report was adopted with great enthusiasm.

Chairman Houseman, of the committee on intellectual culture, read a report, which was adopted, recommending an increase in the efforts of the organization to improve the intellectual development of its members.

The Convention adopted a "B'ne B'rith Day," which is fixed in the midst of Chanukah, or the first day of December. Chattanooga Lodge was stricken from the roll of lodges of the District.

The proposed home for the aged and infirm was discussed, but nothing definite was decided upon.

The following officers were elected: Henry Hanaw, of Mobile, Ala., President; Abe Weil, of Montgomery, Ala., First Vice-President; Chas. Frankel, of Galveston, Second Vice-President; Archibald A. Marx, of New Orleans, Treasurer; Nat. Strauss, of New Orleans, Secretary; Chas. L. Sanger, of Waco, Sergeant-at-arms.

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DISTRICT GRAND LODGE No. 2, held its session recently at the American Club Rooms in Indianapolis, Ind. The District comprises Ohio, Indiana, Kentucky, Missouri, Colorado, Kansas and New Mexico, and represents forty-five lodges. President Kiser in his message says:

"For the first time in several years our reports will show a material increase in membership. Whilst this is just cause for congratulation, it is well to pause and analyze carefully the report of our worthy Secretary. We there find that the net increase was eighty-two members. During the year Baron de Hirsch Lodge was instituted, and on January 1st had a membership of ninety-eight. So we find that the lodges in existence January 1st, 1896, suffered a net loss of sixteen members.

"A few of the lodges increased their membership, Harmony No. 149 leading with a net increase of nineteen, while true old Denver No. 171 follows with a gain of fourteen, bringing her membership to two hundred. Several others have added to their membership, but the greater number show a decrease, and especially is this true of larger cities.

"What to do to arouse the old time enthusiasm among our present membership is a question that should receive the careful attention of this Convention.

"To infuse new blood is not all that is needed. We must vitalize the old to maintain the Order in a healthy condition. We dare not rest our laurels on the many good deeds we have performed, but should strive to win fresh ones by finding new issues for which to do battle in the cause of Israel and of Humanity.

"When we do this, we will re-kindle that spirit that now lies latent in the breasts of so many of our members, and they will then bring their sons and neighbors to the altars of our lodges and pledge them to share in our labors for the advancement of Charity, Enlightenment and Humanity.

"I would urge that you enact such legislation as will place us in a condition financially, so that your officers may be able in the future to push such work as may come within the scope of the Order without being embarrassed for lack of funds. No lodge found it burdensome to pay the extra assessment of some years ago for liquidation dues, and I do not believe any will resist an equal increase per capita if it is to be used in the proper channels.

"The reports of the officers of our grandest charity, the Orphan Asylum, are so complete that little can be added.

"At the request of our last Convention, the Board of Trustees submitted to a committee of attorneys the question of the incorporation of the Asylum. These gentlemen will present a report of their findings to this Convention and action should be taken thereon.

"While the inmates of the Asylum now reach five hundred and fully test the capacity of the buildings, I believe that all plans for its enlargement should emanate from the Board of Trustees.

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"Let us pray that All-wise Providence will continue to guard the health and lives of our orphan wards, and that each year our noble Superintendent may report that death has not entered his fold.

"The report of your Board of Trustees upon the Endowment Fund will soon be before you, and you will find it worthy of careful perusal.

"With strong words and indisputable figures the venerable and respected Chairman shows the stability and worth of this beneficent branch of the Order.

"I do not deem it necessary to add anything to his able exposition of the work of himself and colleagues, except the wish, which I know is echoed in the hearts of all present, that God may spare to us for many years to come the services of our noble Brother, Isidor Bush.

"Scattered throughout the District are hundreds of good men who at one time were affiliated with us, but who, through various causes, either withdrew or were suspended. Many of these are willing to again join us but, owing to our present laws, can not do so without great trouble and expense

"I see no reason why a man who was once a member of our Order, but who through force of circumstances, or even carelessness, allowed himself to lapse, should be denied admission upon equal terms with one who has never contributed to the support of the Order,

"I would therefore recommend that our laws be so amended that a person who has not been a member of any lodge within a period of two years shall be permitted to apply for membership in any Lodge in the District upon the same terms as a new member; provided he has not been suspended or expelled for conduct unbecoming a Ben B'rith.

"It is more than four years since the adoption of our present ritual and it, like its predecessor, has been tried in the crucible of experience and found wanting. Abounding in beautiful language and sterling sentiment, it yet fails to impress upon the mind of the initiate the full significance of the lessons it tries to teach, or to arouse among our members that enthusiasm that is conducive to an active interest in and good attendance at our meetings.

"The fallacy of appealing only to the ear to stir the emotions of the human heart has been clearly proven. From the earliest times rites and ceremonies to please the eye have been used by religious and fraternal societies to add to the impressiveness of their ritualistic work. This is where our ritual is lacking and should be improved. We are all aware that it is beyond the power of this body to prepare a new ritual for our use, but it has been suggested that we could amplify our present one, and, while adhering to the language, by proper devices bring more vividly to the minds of initiates the lessons we aim to convey, and at the same time make our work more interesting to our members.

"The Committee on Propaganda have been actively at work, and while the results have not been as satisfactory as hoped for, they have by correspondence and personal effort done much to create an interest throughout the District, resulting in numerous accessions to our membership and in arousing our present members to greater activity.

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"We are certainly indebted to our Secretary, Brother Abraham, for the large amount of work performed by him, and to Brother Jacob Furth for the valuable services he has voluntarily given.

"The resolution by which the last General Convention appropriated to each District, for a period of three years, the sum of $500 annually for Propaganda, also empowered the Executive Committee to continue such annual appropriation at their discretion.

"In a previous section I have said that our revenues should be large enough to allow us to reach out into new fields of labor, without being embarrassed for lack of funds. There is much work that could be done. Many noble charities that we could aid and foster. Among them is one dear to the hearts of our Denver Brothers; one that has before appealed to us in vain, but one that in its wide-reaching charity takes to its breast the afflicted of our entire country. Can we afford to close our ears to the appeals of so noble an institution?

"I believe not, but that at this session District Grand Lodge No. 2, should set an example that would assure to the Jewish Hospital of Denver a future recognition at the hands of the B'ne B'rith.

"In our preamble we pledge ourselves to elevate the mental and moral character of our people; to educate and protect the orphan.

"In what way can we better carry out these principles than by choosing from among the orphans, raised in our beautiful home by the lakes, those who give promise of the ability to fight the battles of Israel, and assisting them to obtain an education that will fit them to go out into the world as champions of our people and our God?

"We are 2,800 strong, pledged to Benevolence. A mite from each would do much to smooth the rugged paths these youths must travel in their quest for knowledge. Can not this Grand Lodge afford to assist with a yearly stipend such of its orphan wards as wish to pursue their studies beyond the years when they are given shelter in the Asylum?

"We should not confine this to the students of any particular institution of learning, but let it apply to such as are found worthy, no matter where they may pursue their studies.

"During the past year storm, flood and famine have caused sorrow and suffering in different parts of the globe. The storm at St. Louis, the famine in India, and the great floods along the Mississippi, all appealed to the charitable hearts of our people. But in all these emergencies the hands of your officers were tied by lack of funds.

"I would suggest that a small percentage of our dues be set aside to be known as an Emergency Fund, to be used for prompt response to appeals for aid in similar calamities.

"My Brethren: What shall be the future of our Order?

"This Convention can in part give answer to the question. If we shape our legislation so that we must base our claims for existence upon the material benefits we offer to each individual, we have no right to prosper. But if we follow the lines upon which the Order was founded and pledge ourselves anew to the mission of protecting the weak and lowly, caring

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for the sick and helpless, providing homes for the orphans and aged, educating the ignorant in the principles of honor and patriotism, then will God bless our Order and give it a glorious future.

"Let us cast aside the dross of materialism and exemplify the three golden principles of our Order by being ready to assist all worthy charities with heart and brain and purse; by giving a helping hand to the persecuted and distressed; by uniting the Israelites of all nations and all climes in the work of enlightenment and humanity."

The Secretary's report shows the following financial condition of the District and membership:

The contributing members of January 1st, 1896, were		2,738
Initiated during 1896		228
Admitted by card and reinstated during 1896		17
Total		2,983
Withdrawn by card during 1896	29	
Suspended during 1896	79	
Deceased during 1896	55	
Total		163
Membership January 1st, 1897		2,820
Aggregate lodge funds December 31st, 1895		$118,987 20
Aggregate lodge funds December 31st, 1896		119,418 97
An increase of		431 77
Dues paid to the D. G. L. in 1895		2,446 40
Dues paid to the D. G. L. in 1896		2,442 88
A decrease of		3 52

The following resolutions to Brother Isidor Bush were passed:

The representatives of District Grand Lodge No. 2, Independent Order of B'ne B'rith in Convention assembled have heard with deep and sincere regret of the illness of BROTHER ISIDOR BUSH. which has prevented his attendance at this meeting as a representative of his lodge and in the capacity of Chairman of the Board of Trustees of the Endowment Fund of the District, the position which he has so long honored and the performance of the duties of which has even been a pleasure to him.

Therefore, be it Resolved, That this Convention extends to Brother Isidor Bush its earnest and sincere wishes for his rapid recovery, and that the District may again soon reap the benefit of his personal and continued service especially in connection with the Endowment Fund of the District, which stands as a monument of his ability and untiring efforts in behalf of the brotherhood of the District.

Resolved, That the President and Secretary of this Convention communicate to Brother Isidor Bush by telegraph the deep regret felt by this D. G. L. at his absence, and its hopes for his early recovery and that the

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Secretary of this Convention transmit to Brother Bush a copy hereof under seal of this District Grand Lodge.

A detailed report of the operations of the Cleveland Orphan Asylum was presented to the Grand Lodge.

In conjunction with Districts Nos. 6 and 7, the Grand Lodge adopted the formal certificate for the incorporation of the Orphan Asylum as already agreed upon by Districts Nos. 6 and 7.

The Committee on Propaganda presented an excellent report of its labors.

The amount in the Endorsement Reserve Fund is $350,088.

After President Kiser had read his address, Esther Lodge of Indianapolis presented him with a beautiful silver mounted gavel appropriately inscribed. The presentation speech was made by Brother Jacob Sonnenberger.

The convention indorsed a movement originating in Baron de Hirsch Lodge in Cleveland, and supported by Rabbi Gries of that city, looking to the higher education of orphans.

During the session the convention resolved itself into a "lodge of sorrow," when speeches of a eulogistic character were made concerning the prominent members who died during the year, including Henry Mack of Cincinnati, past president and a former trustee of the endowment fund; Abraham Friedlander of Cincinnati, late treasurer of the sinking fund, and Morris Goodhart of New York, late a member of the Court of Appeals, past-president of District No. 1, and a member of the Constitution Grand Lodge.

During the session, Rev. Moses J. Gries spoke in favor of the Educational League, whose objects are elsewhere set forth in this issue. The Grand Lodge approved the project.

The following report of the Committee on Necrology was adopted:

To the President, Officers and Members of the D. G. L., No. 2, I. O. B. B.

BRETHREN:—It is an act of purest philanthropy, "*chesed shel emeth*," for us to pause in the midst of our deliberations and pay a worthy tribute to our members of sainted memory who have been called to life eternal since our last annual convocation.

Fifty-five of our brethren have been thus inscribed in the record of eternity, whose death is a keen loss to our Order, whose life was a proud monument to the principles of the B'ne B'rith.

Death loves a shining mark and has robbed us not only of worthy co-workers in the ranks, but also of distinguished officers whose memory we should ever cherish, whose virtues, emulate.

The valuable services of Brother Henry Mack, Trustee and President of the Grand Lodge; Brother Abraham J. Friedlander, Trustee of the Orphan Asylum and Treasurer of its Sinking Fund; Brother Morris Goodhart, President of District No. 1, Member of Constitution Grand Lodge and of the Court of Appeals, should be fittingly acknowledged in our Lodge of Sorrow.

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In appreciation of the virtues of these eminent Brothers,

Be it Resolved, That a memorial page be set aside, dedicated to them with the following inscription :
" Precious in the eyes of the Lord is the death of His righteous servants. "

Respectfully submitted,

SAM'L WOLFENSTEIN,
JACOB FURTH,
M. BING,
I. DAVID,
CHARLES S. LEVI.

The matter of the Denver Hospital was referred to a committee to report at next session.

An elaborate banquet was given at the Denison Hotel to delegates. Guests to the number of two hundred, one hundred of whom were from other cities, sat about the handsomely decorated banqueting tables enjoying the excellent menu until midnight, when the speech-making began. Louis Newberger, of Indianapolis, was toastmaster, Rabbi M. Messing opening with prayer. Sol. S. Kiser, retiring President of the District, responded to the toast of welcome, " Tarry with us and be refreshed. " Judge F. Spiegel, of Cincinnati, spoke to the sentiment, " Our Guests, D. G. L. No. 2. " He was followed by Jacob Furth, of St. Louis, who spoke of " Our Order, its Achievements, Hope and Future. " M. A. Marks, prominently identified with the Jewish Orphan Asylum at Cleveland. responded to the sentiment, " The Orphan Asylum, the District's Pride. " " Education, the Mainspring of Civilization, " was the subject of a brilliant talk by Rabbi Moses J. Gries, of Cleveland. Rabbi Charles S. Levi, of Cincinnati, spoke of " Our Country, the Land of the Free. " Sylvan W. Kahn, of Indianapolis, honored the large number of ladies present in responding to the toast, " We Can't do Without Them. "

The plan for incorporation of the Cleveland Orphan Asylum presented by Judge Schroder, Judge Stein, and Leo N. Levi, was adopted.

The officers elected for the ensuing term are : Judge F. S. Spiegel, President ; Meyer Friedman, First Vice-President ; Samuel Bowman, Second Vice-President ; Morris Bauer, Treasurer ; and Victor Abraham, Secretary.

The session of the Grand Lodge was opened to the public.

IGNATIUS RICE, one of the most energetic members of the Order, who is a member of Mt. Sinai Lodge of New York City, has been elected Vice-President of the Home of District No. 1, at Yonkers, N. Y.

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President Bien's Visit to Foreign Lodges

The visit to the B'ne B'rith lodges by Brother Julius Bien is more like a triumphal procession, and he not only earned the plaudits of the brethren wherever he made his appearance, but conquered the hearts, not only of those who are members of the fraternity, but of a large number of prominent and representative men. He was received everywhere with the most distinguished honors and his words were listened to with the consideration paid to the utterings of the wisest and best of our race. The people appreciated the utter unselfishness which characterized his whole life and the broad views which he entertains of the conditions in Israel as they exist and the measures that would prove most helpful in effecting an amelioration. He placed the objects and purposes of the Order so clearly and perspicuously before the people that many were won over who had refrained from affiliating with the Order. In pointing out the need of working for a greater union of Israelites the world over, he impressed the brethren in the various localities with the importance of working for harmony in their own ranks Brother Bien was greatly assisted in his fraternal work by the companionship of the genial Henry Greenebaum, who was his constant companion. A considerable number of brethren from the interior of Germany and Austria went to Hamburg to meet him on his arrival and, of course, the Henry Jones Lodge of Hamburg was fully represented. A public reception under the auspices of that lodge was attended by the best and most influential Jews of Hamburg and neighboring cities, and the company, including Mrs. Bien and Mrs. Greenebaum, were dined and wined during their brief stay in Hamburg. In Berlin the three lodges had made great preparations for a series of festivities, in which the delegates to the Grand Lodge, which met in Berlin on the 16th of May, participated, and never was the session of the Grand Lodge so fully attended as on that occasion. A grand banquet at the Kaiserhof was given in honor of the guests and a steamboat excursion on the Spree followed.

At a united session of the three lodges of Berlin the addresses made were characterized by a rare flight of eloquence, but we can at this time reproduce only the address of Brother Eugen Rosenstiel, the representative of District VIII. to the Executive Committee. The address is remarkable as it exhibits the vast influence for good

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which the Order has wrought in furnishing the incentive for participation of the noblest works benefiting the community. Mr. Rosensteil said:

ADDRESS OF BROTHER EUGEN ROSENSTIEL

Representative of the Executive Committee of the Eighth District. Delivered on the 22d day of May, in the United Session of the three Berlin Lodges.

"A king of the Jews" was the exclamation of one of our most prominent Jewish citizens in speaking of the President of the Order. He that has had the happiness to learn as member of the Executive Committee the comprehensive and genial activity of the administration of the fraternal organization extending over four continents will find this designation very significant; but, my brethren, this kingdom in which the sun never sets is not inherited, it is one which has been growing during a generation by patient labor and at the head of which our Brother Bien has been officiating for the last thirty-three years, and which, at the time when he assumed the guidance, was a society consisting of not more than ten lodges. It was an organization of from 500 to 600 Jewish men in the State of New York; but from this small beginning, through the great initiative of Bro. Bien, this fraternity, extending now over four continents, is composed of 461 lodges, with a membership of over 33,000 and, according to the words of the poet, that "man grows with his purposes," the aims of the Order have grown with its increasing membership. It has culminated in the practical realization of the mission of Israel to become a blessing to itself, a blessing to our race, a blessing to humanity, and to-day this royal gentleman comes to us on a visit from across the sea. He does not mind the burden, he regards not the trouble, he cares not for the snow of many winters which covers his head, because he is borne across the waters by the highest and noblest impulses, because he wishes to look at the work of his life, he wishes to examine whether that which he has planned so well has also succeeded, and with him our bosom swells, we are his companions, who see in him the idea of unity embodied, and we exclaim with admiration, Hosanna!

Brethren, when eight years ago anti-Semitism drove me into this fraternal organization, I had no conception that I would have the privilege to march with others at the head as one of the leaders. The child at its mother's breast does not take to it pleasurably, and only gradually it becomes accustomed to the delight of the mother's milk.

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It required a number of years before I could dive down to the beautiful aims which our Order pursues, but then they soon found in me an enthusiastic echo, and the more I occupied myself with it the greater became my desire to work along with my brethren in the building up of this beautiful temple of humanity, and to-day I am full of the idea, and you behold in me a man whose entire activity, whose entire zeal, whose entire desire and sentiment is placed at the service of our beloved Order; a man who has made it the object of his life to become a specialist of the Order. And now you ask me who has infused this high and earnest enthusiasm into me, and I will confess that it was only the example which in his writings and letters the master-spirit has exhibited before me, because I am agreed with him that our Judaism has a high and sacred mission to fulfil and that this mission can only be fulfilled in its entirety by the union as represented in the Order B'ne B'rith.

It is not quite two years since Brother Bien wrote to me that I should become a representative of the committee whose aim should be to further peace, to advance it in order that the intellectual aspiration remain active in the circle of the brethren of the Order, that the idea of the union be constantly kept before the eye, that the aims and objects of the Order be proclaimed before the world, so that new plans shall shoot forth and greater numbers affiliate themselves with us. Above all, the close relationship between the individual members must be cultivated especially, through lodges and grand lodges with the central authority, by visiting the lodges, and that I should endeavor to knit closer the bonds between the smaller and the greater bodies and make our influence felt in the world at large. These may be beautiful tasks to undertake but they are very high and very difficult and from the beginning they gave me much pondering and troubled me sorely, but enthusiasm pinioned the will and persistence steeled the senses and energy. The higher a member of the Order is placed in position the more responsible becomes his duties, and from that point of view I have endeavored to work and I developed within our own circle and toward outside circles the most extensive activity.

If I place before you now a short sketch of my own activity, you will not take it, I hope, as if I wished to aggrandize my own person. We have informed the President of our Order of the progress of the German District, and to-day we are to give an account of the activity of the Lodges in Berlin, and it were therefore a chasm if the work of the Executive Committee in our District would not

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come before our forum, and as I am the only one who represents the Executive Committee in our District, I can therefore speak only of my own labors. But Brethren, this account must give me the opportunity to develop before your view the labors of a member of the Executive Committee, as far as it can be done here, because above everything must he be in continuous correspondence with the President of the Executive Committee, and through that a permanent intimate exchange of opinions and ideas is kept up, so that from the highest authority a uniform pursuit of the objects of our Order might be made possible.

The members of the Executive Committee are but the mediaries between the central body and the District Grand Lodges, and this correspondence with our beloved genial President of the Order has been for me a great and magnificent enjoyment, not only on account of the number of ideas contained therein, but rather or account of the association of ideas which connect me with my superior. In all questions, even in the interpretation of the Constitution and in the execution thereof, I am at one with him. He knows my heart as I know his and the parole is: nothing for myself and everything for the community. And thus will I report to you of my activity as a member of the Executive Committee.

I became a member of more than forty philanthropic Jewish Societies; I became an officer of ten charitable associations in which I labored with good effect.

I became one of the founders of the Jewish Reading Hall and Library, of the Society for procuring work for the unemployed of which I am at present the active chief officer. I became a member of the committee for locating children in country places during the summer, a curator for the Jewish education of boys in Ahlem I became a delegate of the administration of the Jewish Sanitary Institution in Soden; I took an interest in various associations of young people, and to my initiative is due the foundation of such a society in Hamburg. I occupied myself with the question how to establish a school for the education of training nurses. I am one of the Committees of the German Jewish Congregational Union, which comprises over 700 Jewish Congregations, and I am in hopes that by a more frequent interchange of action with our beloved Order, problems will be solved which will contribute toward the welfare of the Jews. For the present I have come in contact with a great number of representative Jews who are yet ontside of our Order. I am one of the delegates to the Union of

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Wohlfahrts Vereine of Berlin. I have devoted myself to the interests of our co-religionists in Palestine, and am one of the supervisors of the Palestine Importation Co., and also one of the founders of the Agricultural Bank in Palestine.

I have gained some influence with Jewish journalism and the columns of all important Jewish journals are at my service, of which I occasionally make discreet use. I maintain relations with the most prominent members of our Order and am on terms of intimate friendship with many of our brethren, not only in Berlin lodges, but in nearly all the lodges in the German District, and also of Austria.

Hardly a week passes in which I do not receive a visit from brethren, and my hospitable home is a sort of headquarters for them. My counsel is sought not only in lodge matters, but I am brought into requisition in the most various matters, and very often I am enabled to exercise a beneficent influence, so that I have been enabled to provide places for fathers of families, support the sick and help students to be endowed with stipends. My subscription is always in demand whenever the welfare of Jewish institutions is to be advanced. I am connected with the Israelitisch Alliance, with the Baron de Hirsch Benevolent Institution, from which I hope to receive in the near future assistance benefiting our Order. Where the intellectual interests of Judaism were to be furthered, I was ever ready to lend my assistance, and I thus became a member of the Free Israelitisch Union, brought into existence by our genial Brother Tuch; I was enabled to procure lecturers for the deliverance of addresses before Montefiore Lodge and three lodges in Berlin and especially was I successful in series of lectures held in the season of '95 and '96, obtaining the consent of prominent scholars to give us their services without remuneration.

I displayed an extensive activity of propaganda for the extension of our Order into other countries, and have induced quite a number of brethen to join the ranks of Montefiore Lodge. I visited the majority of the German and Austrian lodges, before whom I delivered addresses looking to the increase of membership, and everywhere did I make it a point to pronounce that union is our principal object and the success achieved in that direction gave me the greatest satisfaction. I was a regular visitor or attendant at the sessions of Montefiore Lodge, where I endeavored to further the social and intellectual life and contributed all in my power to consolidate a peaceful relation between the brethren.

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In the Grand Lodge I am active as a member of the General Committee, and my colleagues there will no doubt cheerfully testify that I took an active part in all the business transactions. In various instances have I been able to assist the relatives of brethren of our District residing in America as I have, on the other hand, placed myself at the disposal of brothers coming from across the ocean.

It is quite natural therefore that such a comprehensive activity called for a very large correspondence. I do not think that I place my estimate too high if I state that I am in receipt of 4,000 letters a year. Of course the necessary conditions for all my works of the Order consist in the fact that I am not in active business, have no children, am sufficiently independent, ready to help wherever I can. What especially encourages me is the constant co-operation of my dear wife, who has no ambition to act for herself, but prefers to be the indispensable co-operative spirit, and it is to her that I owe all the inducements and the best furtherances of my labors. She is my constant companion in my travels, and she understands to preside at her household in a manner which makes my home a favorite resort in which all the brethren find a hearty welcome; I have kept aloof in the interests of the Order from all political or communal activity, even in the Jewish congregations I have declined thus far to accept any office and also in the future will I devote my service to the congregation only if compatible with my work in the lodges. This must not be at any time interfered with, nor will I permit myself to be drawn into a partisan situation, because it is the entire community to which my services shall be devoted only for benevolence, brotherly love and harmony.

RECEPTION OF BRO. JULIUS BIEN BY THE AUSTRIAN LODGES.

When last year, it became known in the Tenth District that Brother Julius Bien would probably pay a visit the news was received with unbounded acclamation by every brother of the District and his arrival was looked for with the greatest anxiety Delegates had gone to Hamburg to receive him on his arrival on German soil, and when it was known that he would be there on the 24th day of May, Brother Adalbert Skall issued invitations to all the brethren and prominent men in Prague. Brother Henry Greenebaum and his good wife who accompanied Brother Bien on his European trip had stopped at Bodenbach and joined later on.

The delegation met Brother Bien at Bodenbach: the journey

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through the wonderful valley of the Elbe, the paradise of Bohemia, to Prague was a triumphal procession.

At the railroad station in Prague, Brother Bien was received by the President of District No. 10, Counsellor Dr. Hammerschlag, by the Grand Secretary Brother Dr. Rosenbaum and the President of Bohemia Lodge, Brother Dr. Stein, and after the installment of the guests at the hotel they were taken in carriages to inspect the numerous historical monuments in which Prague is so rich, the beautiful surroundings and especially the newly erected temple in "Die Käniglichen Weingarten," which bears the symbol of the Order, the "Menorah."

Not only did Brother Bien hold long conferences with leading members of the Order, but his official reception in the lodge room partook of the character of loving children receiving their parents after a long absence. A banquet was also given to them and to the guests, and the address of Brother Dr. Hammerschlag, President of the District, conveyed a better conception of the love and esteem which these brethren bear to the Order and our chief than any mere report; we, therefore, reproduce it in full. Dr. Hammerschlag said:

ADDRESS OF MR. HAMMERSCHLAG.

As we find in life important occurrences, which, as it were, form the relief of everyday life and loom up as mementos of lasting remembrances, so do we find in the history of every association moments which throw a bright light upon the path gone over, making a deep impression upon the formation of their future development.

Such a remarkably gladsome occurrence it is which we celebrate to-day, the presence of our honored, beloved President of the Order, Julius Bien.

Mine is the honorable task to greet our illustrious guest in the name of the entire Tenth District of all Austrian lodges represented here, and of Bohemia Lodge, of which I am a member, and which fills me with pride and satisfaction. To depict the importance of our festival would grate on the ears of our honored guest, who also possesses, with other virtues, that of lovable modesty, were I to speak only of his own person; but as in Julius Bien is also embodied our fraternity or, rather, to use the name familiar to us, the Order B'ne B'rith, then the grandeur of Brother Bien will be depicted and made plain if I dwell upon the importance of the Order, at the head of which he stands for the last thirty-three years, and which he has

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brought to its present high position and development by the fulness of his own characteristic qualities, by all the virtues of mind and heart, by his kindness and benevolence, by his penetrating, perspicuous intellect, by his knowledge of humanity and organisatory talent, by his comprehensive culture and ideal disposition, and by his enthusiasm for the interests of Judaism and of humanity. Therefore, and corresponding with the character of the festival, and as but brief space of time is allotted to me, I have to confine myself within proper limits. However, I can take it for granted that much is known to you and will, therefore, describe only in general features what the Order has done for entire Judaism, what it has accomplished in Austria and what it still accomplishes and signifies.

Our eyes naturally turn to the United States of North America, the proper and the oldest sphere of the Order, and there the Order has accomplished great things. Not only has it succeeded in bringing relief and help during the fifty-four years of its existence to thousands of our co-religionists who came from Europe, year in and year out, to America in order to live there freed of the narrow confines of the old home, free of all oppression of creed and conscience, to escape prejudice and persecution; it was also the Order which led the largest portion of the uneducated and untutored masses toward education and through liberty towards unity and loyalty. It taught them to concentrate the diverse interests of the individuals toward the higher ideal of life. It formed congregations and built houses of worship, it consolidated public and benevolent institutions and brought support to them. Thus has the Order in the course of years made free citizens of a powerful state a number of immigrants that came from all parts of the world with contracted views of life and vulgar habits, differing in language, manners and religious customs: it has succeeded in raising a generation which in culture, education and efficiency, in public-spiritedness and interest for Judaism, can claim to be the peers of our co-religionists in any part of the world.

The benevolent and humanitarian institutions, the hospitals and orphan asylums, the technical schools, the homes for the aged and infirm, the libraries, etc., which have been called into being by the Order of B'ne B'rith, and many of which it supports to this day, are not only superior to any that exist within the pale of Judaism, but of themselves are unexcelled by their grandeur, by their exemplary administration and disposition, and these institutions were not erected merely for the members of the Order but were

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established for the benefit of all our co-religionists, as the Order dwells above all upon the practice of charity and benevolence, for which it showed the way and furnished the example for the congregations to follow.

Thus, it is due to the Order, that our co-religionists in America occupy prominent positions in all the fields of public activity and that Judaism enjoys not only among the masses of the population but by the organs and bodies of State and of the great cities undivided recognition and respect. In the history of Judaism, in the history of the development of the United States of North America, the Order B'ne B'rith will doubtless be recognized as a mighty factor in the progress of civilization as the central union of all Jewish interests in America; as such, it will take a prominent place and will maintain it. And these purely beneficent endeavors of the Order did not make a halt inside of the great achievements of the past, but endeavored and found a new field of activity among the thousands of poor co-religionists who are persecuted and with barbaric cruelty driven from their home, the Russian Jews. To educate these people through the lodges and to civilize them, to assimilate them with the great masses of the population, to procure for them support and work, to afford to their children general and technical education, the Order has labored with great success by resuming its old beneficent traditions. All this, all its admirable achievements, the Order is indebted in the first place to the initiative and to the direction pursued with steady aim by the man who stands at the helm for the last thirty-three years, who has made it the object of his life to elevate the Order and with it the entire Jewish world—that it occupies such a position of influence is due to the man who unites in himself the idealism of the German with the clear, sharp vision of the American, the genius of the artist with the positive knowledge of the scientist, who unites the science of Judaism with general culture, to the man whose name is known and held in high esteem in four continents. It was Julius Bien, our honored guest, who carried the blessings of the Order B'ne B'rith through the Orient to Egypt, to Syria and to Palestine, to Germany, to Roumania and to Austria; guided by him, the Order reaches out to every place where the Jews suffered under prejudice and race-hatred, through spiritual and material disadvantages. His helping hand is stretched out to the oppressed and his endeavors are to unite them, to strengthen them, to raise their self-consciousness, their culture, and to relieve their distress, and we

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thus see in those different countries brethren of the Order stand together for the purpose of erecting schools and to maintain them, of founding hospitals, of establishing colonies, of practicing benevolence of every kind, and to further the harmony in the congregations, to remove obstacles and thus confer upon Judaism strength internally and ensure respect for it in the world outside. The importance which the Order has gained in Germany, where it numbers more than 3,000 members, can be gleaned from the rapid succession of newly-erected lodges in Manheim and Dortmund, in Eschwege and Munich. Testimony is furnished by the grand festivals which were given a few days ago in Berlin in honor of the presence of Brother Bien and the general participation of brethren from all parts of Germany. German Jews called the Order into being fifty-four years ago after they had found a new home in America, but they have repaid us in spirit by imparting to us their ideas which have crossed the ocean and spread blessings in the old country.

Now a word to ourselves. Let us cast a review about ourselves, and let us ask what significance has the Order for us in Austria, what has it done for us and what has Bro. Bien through the Order done for us, what does he signify to us. It cannot be my purpose to describe the sorry conditions under which we live at present in Austria, to furnish a picture of all the aggravations, the sufferings and persecutions which characterized the thorny path of the Jews in Austria during the past years and thus throw a shadow of grief over the gladsome spirit of our festival of to-day. You know but too well how we have been awakened from our dream of equality and civil liberty, being compelled to face outbreaks of inimical disposition, of injustice, of threats and oppression, how those whom we look upon as our compatriots, with whom we have labored in noble rivalry of citizenship upon all the fields of intellectual, material, civil and national activity, thrust us back, how they have excluded us arbitrarily and illegally from the great number of professions to which we certainly have brought no disgrace, how they have socially ostracized us and designated us an inferior race who cannot rise to the height of Aryan ideals. Low-spirited and timid we felt as if we lived in a world filled with enemies; in vain did we look for a stronghold in our own midst and for moral support. But where, among our co-religionists, we only found disgrace and cowardly retreat, renegacy and desertion, then there appeared in the night with which we were surrounded a ray from the far West and pene-

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trated the oppressive atmosphere which we could hardly breathe any longer, there came a fresh, purifying gush of air from beyond the ocean.

The Order B'ne B'rith it was that brought to us what we had been looking for in vain within our own midst, or outside of us. Mental elevation, moral courage and fortitude, new purposes for which to strive, a field of labor to which we can devote our abilities and our strength. The bond of fraternity which encloses us and surrounds us as a part of the whole, which binds our hearts together in equal ideal aspirations, this affords us a rich substitute for lost social relations, which after all had been but superficial. We have learned to respect ourselves, we have learned to hold up our much-despised Judaism, for which we desire to conquer respect and veneration in the outside world. Men from the whole of Austria, of the most different professions and stations in life, have we met together for the purpose of engrafting upon our minds the ideas of the Order B'ne B'rith, to extend them, to translate them into deeds. So we thus have risen :

"From tenement sordid, from cheerless room,
From bonds of toil, from care and annoy,
From gable and roof's o'er-hanging gloom,
From crowded alley and narrow street,
And from the churches' awe-breathing night,
All now have issued into the light."

The Order is for us Jews in Austria a necessity. It would have had to be organized for us if it had not existed already. It raises us above the common pursuits of daily life and awakens in us powers of which we were not aware before. How many were there of our co-religionists whose interests are absorbed in the care for their material welfare and that of their families. Of the higher aims and duties towards the community they know nothing, and nevertheless there slumbers in their breast, though deeply concealed, the Divine spark—the noble gold is encisted in the heart. It is the Order which fans the Divine spark to a bright flame of enthusiasm for all that is good and beautiful, which with its magic wand brings the noble metal to the surface and purifies it from the dross, and which causes the individual to become a blessing not only to himself but to the whole of Judaism and, with it, to humanity. The skeptic who appreciates no value except that which he can carry home black on white and which becomes at once tangible, and who asks what we have done thus far, we can quietly answer: The fact that our Brotherhood exists at all is in itself a great

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achievement. It has become a strong pillar for shattered Judaism, a centre for the amelioration of the condition of the community, the goal of practicable thoughts for the creation of an active life within Judaism, for the elevation of the congregation, for the worthy cultivation of Divine worship, for the abolition of abuses and for the erection of benevolent and humane institutions. In all these things the achievements of the past will become greater and more influential. Indeed, the longer our fraternity exists the more will it spread, the better will its mission be comprehended, and the power of its ideas, which for the present are received but coolly and doubtingly by those who still keep aloof from us, will grow. Can it be surprising, therefore, if we all close our ranks, if filled with enthusiasm we stand by the flag of the Order, if our hearts go out to the man who has brought us his blessing and whom to greet in our midst to-day we have the good fortune? To him and to us the words of Goethe might have been spoken:

Whom ye with hallowed glow,
Pure fires, o'er brood,
Blest in love's overflow,
Sires with the good.
Singing with voices clear,
Soar from beneath;
Pure is the atmosphere,
Breathe, spirit, breathe!

Through ether winging,
Hands now entwine,
Joyfully singing,
With feelings divine!
Taught by the Deity,
Trust in His grace;
Whom ye adore shall ye
See face to face!

Yes, he has come to us very far from across the ocean accompanied and guarded by his faithful spouse, the model of a noble woman. He has braved the dangers of an extended journey at an age in which others look for rest and comfort. He has come to us to give us pleasure, to encourage us, to strengthen us, and to convince himself whether the seed which he has strewn has sprouted, whether his ideas, whether the ideas of the Order have taken deep root with us; whether benevolence, fraternity and harmony have found a permanent home with us; whether we strive and labor in his sense, in his spirit. Well, then, look around you, our dear teacher, look around in the circle of your brethren who have come

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here from Austria to greet you, to take pleasure in beholding you and to listen to your words. From every eye breaks forth the purest enthusiasm, all hearts are filled with love and gratitude, every individual is ready to devote his best energies in the realization of your ideas and your purposes.

Let me then, in the name of all the societies of the B'ne B'rith in Austria, and of all its members, tender you my thanks from the bottom of my heart. May you feel happy and contented in our midst; may you, when leaving us, carry with you the consciousness that your pains and your labors have not been in vain. That the Order B'ne B'rith in Austria is firmly founded; that we have seized its ideas with enthusiasm and comprehension, and that in our future we will feel with you and with a great fraternal Brotherhood as one united band; but you, ladies and gentlemen and brethren, I ask you to rise and acclaim with me in the stirring call, Hail to the Order B'ne B'rith! Hail to Brother Julius Bien!

In Vienna.

Mr. Bien could not resist the urgent invitation to visit the Society Vienna B'ne B'rith, and he was received there with the cordiality which characterized his reception everywhere in Germany and in Austria.

He was present at one of the regular sessions of the society in which the foundation of the training-school for nurses was determined upon, and also the publication of a quarterly journal in the interests of the Order, to be named "Vienna." The meeting was very largely attended and Brother Bien was accompanied by Brother Henry Greenebaum of Chicago. They were received with full honors by the President, Brother Dr. Klemperer, who delivered an eloquent address.

Mr. Bien with evident pleasure followed the debates and discussions and expressed his delight at the dignified manner in which the business of the organization was transacted, and after the close of the regular business he arose to address the brethren. He said that the brethren seemed united on the fundamental principles which characterize all organizations that bear the name B'ne B'rith, and only by upholding them is it possible to achieve the wonderful success which the Order B'ne B'rith has had in America, such as the creation of institutions by which the public at large is benefited, the establishment of libraries, the foundation of homes for the orphans and for the aged, schools and temples and especially, how-

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ever, to attain a respected social position such as the Jews have conquered in America and the sympathy of their fellow-citizens by their correct deportment, their respectful conduct and their loyalty to the laws of the country. He had not the slightest doubt that in Austria the same success can be obtained if they continue their labors upon which they have so auspiciously begun, though some time might elapse, but nevertheless the result can be none other than to lead to final victory.

It is thus that the societies of the Order B'ne B'rith labor in all the four continents, for reaching those high aims of uniting the Jews upon the basis of culture, of education, of high morality and pure ethics, and thus the path will be open for the fraternal co-operation of all the members of the human race toward peace between all the sons of man.

He also took occasion to offer his advice and to point out the way in which progress should be made in order to carry out the fundamental principles of the Order and to create institutions of public utility, institutions which will be an honor not only to all the citizens of Austria, but to the State itself. His address was greeted with boundless enthusiasm and he evidently made a deep impression upon the brethren.

He was followed by Past-President Henry Greenebaum, who gave expression to his intense delight at having had the privilege to accompany Mr. Bien on his European trip, so that he did not care for the time or trouble to come here from Carlsbad in order to spend again a few hours in the company of his friend and brother, and it will be one of his most delightful reminiscences to have been present at this meeting of the Society Vienna.

After the meeting of the Society, the company sat down to a bountiful repast, and very eloquent addresses were made in the course of it.

Dr. Spitzer offered the first toast. He said: When the storms of winter have passed and we are again enjoying the gentle breezes of Spring in God's free nature and we behold a tree for the first time in the full splendor of its bloom, we are enjoined by the ancient custom of our fathers to praise the Creator who has called into being such beautiful forms, which delight us, because all that elevates the soul and affords us satisfaction should be holy and precious unto us. If this is the case with those perishable formations like the blooms of plants, how much more must we value those eternal imperishable flowers which come forth from the tree of

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humanity, those immortal sublime ideas which elevate us high above the common objects of life and lift us to those bright spheres upon which we become conscious of our human dignity and wherein is unfolded to us the comprehension of the true happiness of life.

In the beautiful bouquet of ideas one becomes specially brilliant by its domineering magnificence. It is the idea of humanity. This idea is the fountain as clear as crystal and as pure, from which all the beautiful, the noble and the good springs forth. It is that idea which leads the individual as well as the society towards culture and civilization.

It is this idea which moderates passion, which reconciles contradictions, which penetrates everything with a vivifying breath of pure genuine humanity, which spreads over all striving, wrestling and struggling, a pacifying and beautifying color. Whoever places himself in the service of humanity and labors for its extension is as genuine priest of humanity.

Every spot upon which an altar is erected and whereon the fire of noble human acts is kept up is a true temple of God and thus appear our associations as blinking shining stars which light up and warm it wherever its rays penetrate. It is distinguished by the spirit which bears it, by the tendencies which govern it, by the aims which to reach, it employs all its energy. In it humanity shall be taught, and shall find, most devoted and tender cultivation. Within it we may fill our minds with the noble aspirations that lift us above the ambitions of our work days and which alone is capable of creating something that outlasts the ages.

Within it may the tree of knowledge, the tree of warmly pulsating life, strike deep root. Every work of art reveals to us in its entirety, as well as in its separate parts, the character and the mental direction of the artist, and thus we may also recognize from the well-constructed organism of our covenant with its aspirations, purposes, aims and objects, and gain an insight into the inner soul-life of the man to whom this work of art is indebted for its origin, its progress and its development. Truly, it is only there where the spirit rises upon the mighty pinions of clear untroubled knowledge, where the heart embraces in imperishable love the whole humanity, only there could such an idea arise and with overwhelming efforts become the reality as it has been brought into expression in our own organization. It is, therefore, truly a day of honor and joy which we celebrate to-day, upon which we enjoy the happiness to have our worshipful President of the Order in our midst, whose

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love is so great, even as it is said in Solomon's song, a love which the mighty ocean could not quench. He is with us; with youthful freshness, with restless zeal, he hastens from city to city like the Biblical Joseph, exclaiming, I seek my brethren, I will look for their welfare, I will extend to them the brotherly hand.

It is true, very often the words may have reached his ears which reached Joseph: "See, here comes the dreamer," the man whose whole being is filled with such dreams that may never be realized, but he too may find consolation in the knowledge that he has erected store-houses and gathered treasures to which the hungry may fly for spiritual nourishment, where they will seek refuge from the desert and devastation surrounding us, there to refresh their mind and to revive it anew. But we cannot but bring our sincerest admiration and our deep gratitude to the fullest expression, and we are certain that if we continue to walk in that path which he has pointed out to us, if we hold high that spirit which he has breathed into our institution in order to bring our association to that height of which our mother lodge might be proud, that the true spirit of the Order B'ne B'rith will prevail not only beyond the ocean, but also in the mouth and heart of our brethren around us. I have no doubt of your cordial agreement if I conclude my toast with the enthusiastic words "Hurrah for our Brother, President Julius Bien!"

He was followed by Bro. Dr. Joseph Jerusalem, who said:

If I take the floor at this moment, I am well aware that it is impossible to compress within a brief compass the merits which Bro. Julius Bien who is to-day our honored guest has won, or to express my full appreciation thereof. He embodies in his person the principles, the aims and the objects of our union, he is the pillar in our covenant, he stands there like a living monument for that which a man may accomplish if enthusiasm and energy animate him. But an important part of his activity I will point out and permit myself to ponder and to feel, as it were, those ideas which might have animated him when he gave directions and guidance to the Society after it had been in existence but a short time.

The storms of the year 1848 had hardly passed when the re-action stepped in and it was those times which Gladstone designated as "the downward and backward movement," and which like every repression against the volcanic explosion of the ideas of liberty found vent against the ancient scapegrace of society, the Jews. They were compelled to leave the place in which they had lived and suffered for centuries, and so the poor exiles confided themselves and the little left to them of worldly possessions to the frail ships on the storm-tossed waves of the ocean, to begin a new life across the sea, in the land of liberty and equality, in America.

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In 1789 armies in Europe were set in motion, in the name of the legitimacy of kingly rulers, to crush the new spirit of liberty in an ocean of blood, but the Americans had remained true to the principles which Roger Williams had already established in 1631, and amid the jubilation of the people the Declaration of Independence of 1776 was proclaimed, the chief principle of which was that man's rights and duties are Divine gifts, independent of his creed. When the vessel harboring the Jews that had been driven away from the old land of culture, from Europe that boasted of its civilization, hove in sight, there let me imagine a man standing upon the bridge of the ship, a man whose name was Julius Bien. He saw the despairing looks, he saw the grief-stricken features, the despair of those poor people who were his brethren in faith and race. His heart was touched, and he saw also that these people, ground up behind the dark walls of the Ghetto, cuffed, crushed, despised and therefore bereft of all self respect, could not possibly take up the struggle in a country the language of which they did not understand, the manners of which were foreign to them, and therefore, without help, their destitution would only have changed its locality, and that instead of living in Europe in servitude they were bound to perish in America in freedom.

Thus, Julius Bien determined to help and to make this the task of his life, to make it one of the great leading principles of the Order B'ne B'rith, and under the beneficent workings of this organization the desert to which these people believed to have reached turned into a fruit-bearing field, because in front of them they saw a light of brotherhood and fraternal union, of love, of humanity, surrounded by benevolent compassion and sympathy, charity and union and harmony.

The union gave them strength to accomplish the noble work. How many tears this association has dried, how did it lift up the fallen, how many of those were who tired of life were embraced with love, and the instrument of death torn out of their hands. To how many of them it furnished material help and enabled them to cut a path through the wilderness of an uncertain existence by affording them education and culture. Thus under the direction of Julius Bien the Society unfolded its usefulness in internal and external direction. A strong chord embraces the brotherhood, a chord woven by the noblest aspirations, tied closer by the high objects pursued and made indestructible by the success achieved. After a short rest the old race-hatred woke up again in Europe and that unfortunate movement, begun by that great statesman who has won imperishable renown by the union of the great German people but who must bear the blemish of pushing a noble race into misery for gaining political ends, lit that ugly flame of race hatred, which is so difficult to extinguish.

At that time the idea of Julius Bien penetrated across the ocean and soon the flag of fraternity, of brotherly love and harmony, waved over a number of brave men of our race. Permit me to say

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that we, too, have to render our tribute of gratitude to this man who has pointed out to us the path which we must travel in order to lift the curse from Judaism in Europe, to lift it by the development of the noblest impulses of humanity, by the spreading of the teachings of benevolence, brotherly love and harmony.

After these addresses a toast was offered by Brother Adolph Pick to Mrs. Bien, the honored wife of the President, and another toast by Dr. Carl Mueller to Brother Henry Greenebaum, and one by Dr. Gustave Langstein to all the invited guests.

The visit of Brother Bien has infused new spirit into the members of the Order, and the near future will, no doubt, show the wonderful effect which that visit has produced.

Domestic Notes.

BENAI ZION CONGREGATION of Titusville, Pa., of which Rev. M. Faber is minister, celebrated its twenty-fifth anniversary on June twenty-eighth.

THE National Farm School at Doylestown, Pa., was formally opened with impressive ceremonies. Exercises included addresses by Judge Harman Yerkes, ex-Governor Robert E. Pattison, Architect Walter E. Cope, Chairman of Building Samuel D. Lit, President of the National Farm School Rabbi Joseph Krauskopf, Master of the School G. S. Voorhees, Chairman of National Membership Committee Ralph Blum, John Field, Dr. John V. Shoemaker, Samuel H. Ashbridge and Rabbi J. Leonard Levy. The consecration ceremonies consisted of a prayer by Rabbi Henry Berkowitz, an address by Rabbi Sabato Morais, and benediction by Rabbi Clifton H. Levy, of New York.

DR. E. SCHREIBER has been elected Rabbi of Congregation Rodef Sholom, Youngstown, O.

THE Rabbis of New York City tendered a dinner to Rev. G. Gottheil in honor of his arrival at his 70th birthday.

THREE Jews have been United States Senators, viz: Judah P. Benjamin and George Jonas, of Louisiana, and David Yulee, of Florida. Senator Yulee's name was originally Levy. The number of Jews who have been members of the lower house of Congress, at different times, is very much larger.

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PRESIDENT MYER S. ISAACS of the Baron de Hirsch Fund has received $400,000 from the Baroness de Hirsch. Of this, $250,000 was the first instalment of the million dollar fund recently donated by her for various charitable uses among poor Jews of New York City. The remainder was a separate donation for the benefit of the trade school of the association, which is at present in Ninth Street, but which will be moved into larger quarters. The money just received will be used for a new building. The fund will be used in divers ways, providing better homes for tenement dwellers and establishing skilled mechanics at their trades in other cities where there is more demand for their work.

AMONG the prize winners at the New York University Law School were: Martin Wechsler, Max Louis Schallek, Bernard Naumberg, Joseph Stern Heil, Jonas Ehrentren, Benjamin Franklin Feiner. At the University of Pennsylvania Commencement Charles Jastrow Mendelssohn, Isaac Husik, Horace Stern, Isidore Merzbacher, M. D. Loeb, L. H. Marks and B. Kohn were among the prize winners.

AT a meeting of the Regents of the State University of California an assistant professor in Semitic languages at an annual stipend of $1,800 was appointed. Prof Max L. Margolis, of the Hebrew Union College, was elected to fill the chair.

THE arrangements for the Summer Assembly of the Jewish Chautauqua Society, which is to be held in Atlantic City from July 25th to August 8th, under the directorship of Dr. Lee K. Frankel and Chancellor Rabbi Henry Berkowitz, are complete.

THE graduation and closing exercises of the Jewish Training School of Chicago were held on Sunday, June 13th, in Sinai Temple.

THE Cleveland (Ohio) Peddlers' Protective Association elected the following named officers for the ensuing term: Henry Bernstein, President; Harry Adelstein, Vice-President; A. Zieve, Secretary; M. Kolinsky, Treasurer. The association, while only in existence six months, has a membership of ninety-two. The members speak in highest terms of the treatment they receive from the patrolmen who guard them and arrest all who molest the peddlers in their daily vocation.

THE new annex to the Jewish Training School of Chicago will soon be completed. Mr. Leo Mandel bears the expense of erection. The officers are: President, Henry L. Frank; Vice-President, Mrs. E. Mandel; Secretary, Joseph Stolz; Financial Secretary, Leopold Schlesinger; Treasurer, Leo Fox.

AN excellent portrait of President McKinley's venerable mother, by Mr. George D. M. Peixotto, has been placed on exhibition in the Corcoran Art Gallery.

ABRAHAM ABRAHAM of Brooklyn, N. Y. has presented to the Brooklyn Institute of Arts and Sciences Ridgway Knight's painting, "The Shepherdess," an exhibit at the Paris Salon of 1896.

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AT the recent meeting of the Executive Committee of the Central Conference of American Rabbis it was decided that papers on the following subjects be delivered at the convocation to be held in Montreal, July 6th to 11th: "The Rabbi as Teacher," "The Origin and Aim of Reform Judaism," "The Theology of the Union Prayer Book," "The Theology of the Old Prayer Book," "The Rabbi as a Public Man," "The Messianic Idea in Judaism," "The Rabbi in his Study," "Funeral Agenda." The Conference lecture will be presented by Dr. Samfield and the Conference sermon will be preached by Dr. G. Gottheil. The Conference will be welcomed in the name of the Province of Quebec by Sir Adolphe Chapleau, Governor of Quebec; in the name of the Dominion of Canada, by the Hon. Israel Joseph Tarte, Minister of Public Works; and probably by the Hon. Christopher Alphonse Geoffrion, member of the Dominion Cabinet, who has been delegated by the Prime Minister, Hon. Wilfred Laurier, to represent the Dominion Cabinet, and by R. Wilson Smith, Esq., Mayor, in the name of Montreal. Before Dr. Wise delivers his annual address an illuminated address on vellum will be presented to him by Mr. B. A. Boas, the president, in the name of Temple Emanu-El, who will also on Thursday evening, July 8th, have the rabbis and representative Canadian guests at a banquet at the Windsor Hotel. On Wednesday evening the Montefiore Club will entertain the rabbis. Sunday afternoon they will be taken for a drive to the top of the famous Mount Royal. The Montefiore Club Art Association and M. A. A. A. have extended the privileges of their respective institutions to the Conference. In the course of the convention, greetings will be extended to the Conference by the Hon. James McShane; Mr. D. A. Ansell, president, and Mr. I. Rubinstein, treasurer of the Baron de Hirsch Institute.

RABBI LYONS of Albany, N. Y., spoke on "The Rights of Children" on June 3d, before the First Parents' Congress and tenth annual convention of the Woman's Christian Temperance Union of Albany County.

MR. HENRY ROTH has been appointed by Mayor Wurster of Brooklyn, N. Y., to the office of appraiser for the East River Bridge Commission.

THE new Washington, D. C., Synagogue will, it is expected cost between $60,000 and $70,000. It is said that every dollar that the building will cost is already in the treasury.

"A LIST has at last been made of the members of a dozen Jewish societies, including the seven leading ones, showing the total contributed by each member. It is taken from the official reports of 1896, and is claimed to be accurate. Over ten thousand names are included. No one belongs to all, less than a hundred to more than eight, while more than six thousand belong to only one. The total subscription is about $350,000. This list ought to be tabulated and the results given to the public. Hereafter, when a man just

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deceased is praised in the papers for supporting all of the Jewish charities, the claim can be readily verified. The surprising part of the compilation is that so few are general supporters."—*Jewish Messenger.*

THE committee having in charge the erection of a memorial to the late J. D. Bernd, of Pittsburg, Pa., in the Carnegie Library, has issued a circular calling for subscriptions. Mr. Bernd died in 1892, leaving half of his residuary estate to the trustees of the library. It amounted to about $19,000 and yields an annual income of $950, which is devoted to the purchase of works on decorations and architecture. The memorial will be in the shape of a bust.

THE examination of the classes of the Hebrew Union College took place June 8th, 9th, 11th, 16th, 17th and 18th. The first degree of the college, Bachelor of Hebrew, was conferred on the following nine graduates of the preparatory department: David Alexander, Moise Bergman, Joseph Blatt, Henry Englander, Maurice Feuerlicht, Sol. Lowenstein, Elias Margolis, Martin Meyer, Alfred Moses. On Friday, June 18th, the impressive graduation and ordination of the following rabbis took place at the Plum Street Temple: Harry Levi, Julius, Meyer, Harry Weiss and Philip Wolf. Rev. Dr. Joseph Silverman, of New York, was the orator.

THE Governor of Mississippi has appointed Hon. Isidor Strauss, of Jackson, delegate to the Convention of Corrections and Charities at Toronto, Canada.

PUBLISHERS' NOTES.

TRUE GENEROSITY, like charity, begins at home.

A man can well afford to be generous with his family; the best part of himself, and the most substantial, the truest, and the best form of generosity, is that which provides for any contingency that may occur, by providing a strong "anchor to windward," through the medium of *life insurance.*

The *Prudential* issues life insurance policies which secure just such protection as this, to every member of the family, from ages one to seventy, in such sums as may be requisite, and provides for the payment of the premiums most conveniently for the person insured.

The Prudential *ordinary* policies are issued in amounts from $500 to $50,000, and include every approved form of whole life, limited, payment and endowment plans.

The many new and liberal features of these policies, such as extended insurance, cash loans, and cash dividends, make them a most attractive medium for combined insurance and investment.

Premiums on ordinary policies, are payable, yearly, half-yearly or quarterly, at the option of the insured.

The Prudential *industrial* policy is, beyond doubt, the most liberal industrial contract in the world.

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It provides for additional benefits, cash dividends, cash surrender values and paid-up insurance.

Premiums on industrial policies are collected weekly, at the homes of the insured, in amounts from five cents per week upwards.

The Prudential has the strength of Gibraltar to fulfil its contracts.

Assets, $19,541,827; Income, $14,158,445; Surplus, $4,034,116; Insurance in force, $320,000,000; Policies in force, nearly 2,500,000.

Inquiry is invited regarding any of the plans of insurance operated by The Prudential, and any additional information will be most cheerfully furnished by The Prudential Insurance Company of America, John F. Dryden, President, Home Office, Newark, N. J.

THE FOLLOWING explains itself: Important decision of the United States Court in favor of Walter Baker & Company, Limited. No other chocolate or cocoa can be put or sold as "Baker's."

The United States Circuit Court of Appeals for New York have just handed down an opinion in the case of Walter Baker & Company, Limited, *vs.* J. Elwood Sanders, who sold the goods bearing the name W. H. Baker.

The court orders an injunction in a fuller and more explicit form than that heretofore granted, and the new injunction will prohibit the use of the defendant's present labels and moulds.

The following quotations from the opinion indicate the scope of the decision:—

The defendant "should not be allowed to use his surname Baker, whether his given name or his initials are prefixed or not, so as to indicate upon label or advertisement that the goods he sells are 'Baker's Chocolate.'"

He will therefore be prohibited from using in any "manner whatsoever the word 'Baker,' 'Baker's,' or 'Bakers' alone, or the word 'Baker,' 'Bakers',' or 'Baker's' (whether the same be or be not coupled with other names or initials), in such a collocation with the word 'chocolate' (whether the same be or be not coupled with some further descriptive word or words) as to indicate that the chocolate so made or sold is a variety of 'Baker's Chocolate.' But defendant may indicate thereon in appropriate language that the chocolate is made or prepared or sold for or by W. H. Baker of Winchester, Virginia. . . . Since it is urged that the expense of making a complete change in all the particulars above enumerated will be extremely heavy, the mandate will, if defendant prefers, direct a modification of the interlocutory decree solely by requiring the affixing upon every package sold, in type as prominent as the title, of the statement that W. H. Baker is distinct from and has no connection with the old chocolate manufactory of Walter Baker & Company.' Unless defendant prefers this change, the mandate will direct modification as above set forth.

"The cause is remanded to the Circuit Court for further proceedings in accordance with this determination." The costs of the appeal are to be paid by J. Elwood Sanders.

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The attention of dealers is especially called to this authoritative definition of our rights, and they are warned against buying or handling the prohibited goods. Walter Baker & Co., Limited, Dorchester, Mass.

How Often we Notice the old caution, "beware of imitations," "be sure to get the genuine," "take no substitute," &c., and in nearly every case it is a genuine warning to the public and not an advertising dodge.

For instance take the case of Mennen's Borated Talcum Toilet Powder.

This is an article of merit, endorsed by the highest medical authorities.

The proprietor spent thousands of dollars to bring it before the public, its merits were recognized and it came to be a staple article from Maine to California and Texas.

Immediately imitations were put up in all directions, imitations of the goods and imitations of the package, an inferior article at a lower price, liable to harm the user and harm the reputation of the original.

Any one wishing a sample of Mennen's can procure it without charge by sending to 579 Broad Street, Newark, N. J.

All druggists sell it at 25 cents a package—be sure to get "Mennen's."

"Where Doctors Disagree."—There has been a great deal of disagreement from time to time about the therapeutic value of sarsaparilla. In the main, authorities deny any particular medical value to the plant. "It's just an old wife's remedy," they say. And in the main they are right. There are about a dozen varieties of sarsaparilla, scattered through various countries, and of this dozen only one has any real curative power. So a man whose experience might be confined to the eleven other varieties might honestly say there was little value in them. The one valuable sarsaparilla is found in Honduras, C. A. Monardes, a physician of Seville, records the introduction of sarsaparilla into Spain as a result of the Spanish discoveries of the New World, between 1536 and 1545. But the root did not accomplish much. But he adds, "a better sort soon after came from Honduras." It is this "better sort" that is used exclusively in Ayer's Sarsaparilla. And it is the use of this "better sort" that has given Ayer's Sarsaparilla prominence over all other varieties by reason of its wonderful cures of blood diseases. Send for the Curebook, a "story of cures told by the cured." Free. Address J. C Ayer Co., Lowell, Mass.

For Over Fifty Years. —Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

An Ounce of Prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

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THE MENORAH

VOL. XXIII. *AUGUST, 1897* No. 2

NAHIDA RUTH LAZARUS

(*Concluded.*)

YOU see I was a Jewess already, at that time, without being conscious of it. The trouble taken to make a good Catholic of me was labor spent in vain, of no effect the instruction of the father confessors, the exhortations of the pious sisters, and worthless the extraordinary persuasive art of the prioress. To the lovable woman, just mentioned, I have set a monument in my book already alluded to. Nothing, not the most insignificant dogma, found a lodging in my religious conviction.

I could no longer remain in the convent. My mother went with me to Naples and took up her residence there, and placed my religious instruction in charge of the minister of the Evangelical German Congregation there. His name was Remy. He was a plain man and his manners, as well as his mode of instruction, were extremely simple, in greatest contrast to the mode and manner of the convent. Nevertheless, I could not be induced to accept certain specific dogmas, especially that of the trinity.

I learned catechism by heart, and other books of religious instruction, and on demand recited them readily, but my reason had no part in it and taught me otherwise.

My mother desired that I should conform with the routine in vogue, but never attempted to coerce me. She answered my questions concerning the unintelligible dogmas in a perfunctory manner without, however, satisfying my thirst for the truth or my conscientious compunction. Only in the conviction that there is a God, who, as our heavenly Father, guides and directs our destiny, did her influence, wielded with the deep sincerity of an ardent religious soul, leave

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upon me an indelible impression. The strengthening of my belief in God and of my fortitude in resisting any confession forced upon me which was opposed to my convictions, this strength and this courage I owe to her, and for it I will be indebted to her as long as there is a breath in me.

The religious instructions of preacher Remy had no effect upon me, whatsoever. He could not confirm me because he could not induce me to make the apostolic confession, that confession which since a few years has met in Germany, especially in Church circles, many opponents and not a few critics. I demonstrated my opposition to it when but twelve years of age, or, rather, my passive resistance to it. That confession was to cause me considerable pain yet. My mother returned with me to Germany, to her native place. The Superintendent, Dr. Tobold, lived next door to us, and in the rear of the houses the gardens extended in terraces down to the lake shore, and beyond the lake there stretched a large dark forest from which the choruses of a thousand winged songsters made the air melodious. Here, amid flowers and under God's free horizon, the worthy religious teacher promenaded with me and instructed me in the doctrines of the Christian church ; not like a severe teacher, who frowns at questioning and tolerates no contradiction, but like a dear friend who receives the questions and doubts of a companion in kindliness. Never was it so aggravating, nay, painful to me, to be compelled to insist against the loving persuasion of the worthy man upon the reservation in all matters that had become an established habit of mine. He was surprised at my knowledge of the Bible, but he was painfully affected by the fact that I applied that name to the Old Testament alone, and that as to the rest I maintained a reserved attitude. He declared that he could not confer upon me the sacrament of Confirmation.

The struggle with my family was resumed again, but for the last time. I had grown to be between 17 and 18 years of age. I was to receive again religious instruction, namely, from the man who had baptized me in the Matthei Church of Berlin, the Superintendent-general, Dr. Buchsel, a well-

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known, highly conservative, orthodox man. Well, the instruction did not last long. I was not confirmed.

Years went by. I became of age, was married, and, as chance would have it, to the nephew of my former religious instructor, Dr. Max Remy.

The severely Christian family of my husband induced me to attend frequently the sermons of our well-known pulpit orators. I listened to Kogel, to the popular Dryander, to the lovable, kind court-preacher, Dr. Emil Frommel. I attended of my own free will the religious instructiongiven by the latter to his confirmants and to his prayer-meetings. But the impressions received were of so conflicting a nature that I can not very well dwell upon them in public.

However, a new occurrence was to enter into the course of my experience. It was toward the end of the seventh decade; until then I had not come in any contact with Jews. But when "the disgrace of the century" made itself felt at that time and infected also the family of my husband, I began to ponder more about Jews and Jewish things. I received many books in favor of the Jews, but many more against them. The latter soon enough repelled me by the vicious exaggeration of the polemics, and the former attracted me by the several views which they advanced. However, I was far yet from forming a judgment; only my heart was with the attacked—that I was aware of, and to this sympathy with the weaker minority I felt impelled to give expression in the extensive circle of my acquaintances and in my own family. However, to meet the passionate, excited refutations which were held up to me everywhere, I lacked the needed knowledge of facts. However, I had not the time to acquire thorough information. My first husband, a painful sufferer, needed day and night the most careful nursing. Only after I had become a widow could I take up again my Biblical studies and I dived into books on Jews and Judaism. It was especially one book which wielded a powerful influence upon me, namely, William Herzberg's "Jewish Family Papers."

I wrote to the author, who was then Director of the Jewish-German Orphan Asylum in Jerusalem, and through

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him I made the acquaintance of a noble woman, Zerline Meyer of Berlin. That lady lived quite near me, and from that time on I have seen her for many years at least once a week and received from her benevolent and valuable information about Jewish current of thought and Jewish mode of life. She and her friend, Dr. Salomon Kohn, at that time rabbi of the small congregation of Potsdam, both gladdened me by their verbal enlightenment, and pointed out to me books valuable for my course of study. To these two people I am greatly indebted and I shall never forget it. But I was still in want of advice and guidance of a scientifically endowed personage.

It happened then that I became acquainted with the president of the Berlin branch of the Schiller endowments, Professor Moritz Lazarus, having no idea that the author of *Leben der Seele*, the founder of a new science, the psychology of the nations, was a Jew. He taught me, above all, to distinguish between Jews and Judaism; he called my attention to the defects of the various translations of the Bible, and induced me to study Hebrew in order to enable me to read the Bible in the original. He pointed out to me the various books which I should have to read, in order to reach a systematic course of study. He procured for me many dictionaries and other books needed for my study, and he did not mind the three flights of stairs which led up to my modest little appartment in the Potsdamer Strasse, to bring me many a ponderous folio. On each occasion, often quite furtively, meeting him in the car or anywhere else, I had some questions *in petto*, and his answer was at once ready, tireless as he was, in giving direction, advice and hints how I was to study and read; his knowledge was inexhaustible as was his kindness. I thus lived for ten years in perfect retirement, plying my studies unobserved, and finally I was sufficiently prepared to accept the offer made to me by a publisher of Leipsic, to write a book on the Jewish woman, of course coupled with the condition that the manuscript should first be submitted to my kind teacher to be examined before its going to print. And that was done. I was privileged to read the

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manuscript to him and he approved. Only one chapter was wanting, he said, and that want was so important that without its being supplied the book would be fully incomplete: the chapter on the Jewish mother.

I wrote that chapter, the book was published, and the success inspired me to devote myself entirely to the study of Judaism. I attended, to that end, more frequently the different synagogues, and examined the various Jewish rituals. I found therein such a treasury and such wonderful revelations regarding the Jewish spirit, that I was affected thereby as by a divine revelation. Like a veil falling from before my eyes, like a fog disappearing before my eyes, I saw step by step sharper and clearer, and finally I gained the conviction: Judaism knows no compulsion of dogma, Judaism knows nothing but ethical and religious laws and prescriptions of a purely pedagogical character. And it stood clearly before me that in my heart I had been Jewess long since, it only needed the public confession. The abstention of religious confession, after which so many aspire and upon which many look as a sort of ideal condition, abstention of confession I have always felt as a bitter deprivation. I have always had the deep, inner, serious desire to adopt a confession. But which one?

I needed no longer to look for one, needed no longer to ask for one.

My mental struggle had come to an end. . . . During my last lecture course, which took me nearly to the Russian border, then through Germany to Holland, I came to Cologne. I spoke there the last time on the 18th of January, 1895, and from there I wanted to go to Geneva to encompass my conversion to Judaism; I had corresponded on that subject for some time with Dr. Wertheimer, the Chief-Rabbi there. My road took me to Freiburg in Baden, where my kind teacher lived at that time, devoting himself altogether to his studies. I wanted to rest there for a day and pay a visit to him, as I had not seen him for some time. I found him suffering. The influenza had taken hold of him. I could not leave him and I did not leave him.

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My conversion to Judaism took place at Freiburg, and in adopting the name Ruth, I adopted also the name of Lazarus. God had blessed me, that I could not only make the confession of Israel, but could also found a Jewish household at the side of such a husband.

I stated before that Judaism knows no compulsion of dogma. Oh! if I could only express what that means for me, to be free from a compulsory dogma, not to be compelled to repeat thoughtlessly and hypocritically what others recite to us, what strangers command us. With a thousand claptrap ways and arts of the prestidigitator, with fraud and deception, with intentional beclouding of reason and with well-considered compulsion of plain common sense, nay, with sinning against the innocently confiding mind of the child, they sought to force upon me the current religious belief. What sufferings I had to undergo! My childhood had been embittered, my youth poisoned. Playmates and companions I had never known, fear, punishment, putting to shame, was the daily bread with which educators and teachers, relatives and friends, had fed me. And though in my resistance, my passive resistance to the traditional custom, I had not an inkling of having done anything wrong, I suffered greatly, felt oppressed and timid all my life as if I had committed a great crime.

And all at once I find out that I am not the only one to think that way, that others, too, that a nation, a whole people, the people whose ancestors have created the Bible, the people whose parents have pronounced the word: "Love thy neighbor as thyself," that the people of the Bible confess as I do: "There is only One God and none beside Him."

And thus I may confess joyfully and freely, happily and proudly, the religion of purest monotheism, "*b'chol levov'cho, uv'chol nafsh'cho uv'chol m'odecho* (with my whole heart, with my whole soul, with my whole might.)

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JUDAISM MADE THE JEW

By Rabbi M. Friedlander, of Oakland

RELIGION is the first chapter in the history of man. It is older than the state and more ancient than civic constitution. The root of religious faith,—the feeling of dependence upon a higher and mightier Being, and the innate yearning of the human soul for a closer and more peaceful fellowship with the Divine Spirit,—which will forever remain indestructible, is traced to the inner consciousness of our finite powers. And the offshoots from it, the plurality of deities, the multitude of religious dogmas and ceremonies, and the herd of superstitions, especially among the ancients, which wither away under the sun of civilization as it rises higher and shines brighter, germinated in the fears and fancies of primitive mankind. In the early stages of human development, man saw in nature myriads of divine beings. Wherever he turned he imagined he heard a commanding voice and saw a directing hand of some ruling deity. Hence, every fit of horror and every spell of delight begot another superstition, gave birth to another dogma, and called forth another ceremony to pacify or to please some particular deity.

We can easily understand why the ancients were so eminently religious, because their entire being and doing were permeated with religion. Their arts, sciences, and literature were branches of theology. Their mechanical, commercial and agricultural pursuits were prompted by the desire to please some god or goddess. Their warriors were animated with courage by the hope of gaining the favor of the god who presided over his tribe. In a word, every striving of primitive men, mentally and physically, was founded on religious belief. Their very ambition, habits and characteristics, were but the reflex of their religious ideas. And as their whole life, civil and political, was so intimately connected with religion, it is impossible to gain a thorough

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knowledge of the national life of the ancients, without first gaining an insight into their national religion.

This makes the task of the historian doubly hard. He must unearth the temple-ruins of Mesopotamia, in order to understand the science of the Chaldeans. He must find a passage to the tombs of the pyramids, in order to understand the mystic arts of the Egyptians. He must ascend Mount Olympus to study the culture of the Geeks. He must gain access into the Pantheon to learn the statecraft of the Romans. In short, the historian must have the genius to make the dead and the ruins tell of the life and the magnificence of long-perished nations, in order to present an intelligent account of their culture and ignorance, of their bravery and weakness, of their rise and fall.

Notwithstanding this intricate and most difficult task, historians have most wonderfully succeeded in giving us a complete and comprehensive account of the rise and fall of the temples and empires, of the gods and emperors, of the rituals and constitutions, of the religious life and national power of every ancient nation.

But there is a people among the nations which, although their history is still flowing on in unbroken current, although their mission still concerns the whole of human life, although their religion still ranks as the fountain-head of truth, although their literature is still recognized as the well-spring of wisdom, yet their unbroken existence in spiritual union is still a problem to be solved. I mean the ever-oppressed, the never-suppressed, the world-scattered, Jewish people.

While historians have successfully penetrated the dead past of other nations by unearthing and unfolding their ruins and graves, they have never yet succeeded in satisfactorily explaining Israel's past, even in the light of a living present. With all the help of past records and present annals to account for his endurance and survival, the Jew is still a miracle to history.

As others tried before, we, too, will attempt to find a passage through the labyrinth of Israel's career, and if we are lost in the intricacies of their spiritual and educational

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manœuvres, we will modestly admit our limited ability, and humbly submit to the mysterious spirit which pervades the Jewish history.

Our chief task is to answer the question: Why the Jew withstood what no other people endured; why he survived while his oppressors perished; why, in spite of the combined efforts of the prejudiced world to exclude him from social rights and bar him from intellectual advantages, he occupies to-day a prominent place among the great promoters of civilization; why he is oriental and occidental, national and cosmopolitan: in short, why the Jew was, and is, that which others could not, and cannot, be.

We are not unaware, friends, that two words can solve the whole problem; that is, God's Will. We well know that every difficulty can at once be removed and the subject on hand dismissed by the simple belief, that Israel's preservation is due to the special will of Providence. God appointed them as the guardian of the world's righteousness and the sufferers for the world's iniquities, and God gave them the strength to endure and survive the miseries, the degradations, and the demoralizations of these dark and stormy centuries. In obedience to the voice of Heaven, and prompted by the needs of humanity, Israel endured the cruelty of the world, patiently waiting, hoping and praying that it might be brought to an expiation of its crimes; mark ye, not by allowing indemnity to the injured, but by casting away its transgressions, and by assuming a new spirit of love, justice, and tolerance. Often was Israel on the brink of destruction, often did he face a crisis of annihilation; often did he faint by the way-side in his wanderings despairing of earthly help; often was he pronounced by his enemies crushed never to rise again. But God's will decreed: "I will preserve thee and give thee for a covenant of the peoples to establish the earth," and no power can baffle His will. God promised that with all Israel's suffering he shall never perish, and no mortal can overthrow His promise.

Whenever the cruel enemy was to strike the fatal blow, God stayed the unrighteous hand, and revivified Israel with

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fresh strength to resume his mission, with more ardor, in exercising a benign influence upon the world.

This strong faith in God's will and divine intercession in their behalf was Israel's stronghold ever since they espoused the cause of truth and freedom and, in consequence, encountered the ill-will of the uncivilized world. Indeed, to the strong believer, the great historical problem why Israel survived, against all, in the midst of all, and in spite of all, needs no other solution than that God decreed it.

Nor do we, in trying to answer this problem in a more detailed and more natural way, for a moment intend to subvert the belief in "God's Will." On the contrary, the discovery among the evolutionary turns and changes in the world's history of a singular force working along, designedly, in favor of a special people, only emphasizes this belief. It helps us to appreciate the great problem in Israel's history like a beautiful flower which, the more we unfold its leaves, the clearer God's hidden secret comes to our vision; the more we unwind the intricacy of natural causes and effects which help to answer this question as to Israel's survival from the endless schemes of the world's unrighteousness, the clearer we can see the wondrous work of a divine hand. What we purpose is, to inquire into the agency which the will of God caused to operate in so miraculously shaping Israel's destinies. In other words, we wish to find: What was it that, as designed by the all-ruling Power, served as a medium in enabling Israel to remain, as they are, spiritually so linked together?

Many attribute the invincibility of the Jews to their inherent powers and national characteristics, their silent courage, patient endurance, steady adherence, and, above all, their wonderful adaptibility to all climes, laws and conditions.

These reasons, however, do not remove altogether the difficulties of our problem. They only bring to view the presence of the instrumentalities, but fail to explain what placed them there, and why there only. We should have to admit that any other people possessed of the same powers

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could have stood the same trials. The question, then, as to the survival of the Jew is actually not answered, but only given a different phase. It may thus be put in this way: What does account for the historical phenomenon that among all the races and nations of the world, a single people have evinced the possession of a character and powers, peculiar to themselves, which enabled them to resist and defy the policy and efforts of the whole world? What mighty force has implanted, and what nourishing influence has propped and fostered, these powers in this peculiar people?

We must revert for a moment to what we have already shown above, that national life is formed by national religion, that the temple or the pantheon of the ancients was the flaming forge wherein the character, the ambition, and the powers of the people were wrought and shaped. The exalted heights of a nation's ascent must, therefore, be measured by the soundness of its religious conception on whose wings the nation is carried. The strength of a nation's structure must be determined by the depth of the national theology. And this datum is true of the Jew, as of any other ancient people. In our instance, too, in order to understand the Jew, we must first understand Judaism. We must know first: What is Judaism; what is the solidity, veracity, the quintessence of tenet, the universality of principle of that religion which built up a people so firm, so stable, so defiant, so permanent? In brief, what is Judaism that made the Jew?

Judaism is the comprising principle of reason and experience. It is the embodiment of the human conception of a transcendental reality, of a Godhead, as verified by science and as realized by our observation in the rational and unbroken order that pervades the universe.

Let us elucidate it. Science teaches that where there exist efficient causes, there must have pre-existed a final cause. Science further establishes the principle that the final cause and the efficient cause, the means and the end, cannot possibly be one and the same thing, but that the final cause must necessarily exist apart and distinct from the efficient cause. And since science justifies our conviction in

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the existence of efficient causes, of material elements, in the structure of the universe, Judaism logically claims our belief in the existence of a final cause of this universe.

Then, again, experience, observation, which is determined by our sense-preception, our common sense, tells us that nature works and operates orderly, regularly and systematically. In other words, the average human intelligence cannot be persuaded that this physical world is a mere confusion of accidents, a medley of nonsense; it cannot believe that all this varying of the times, the changing of the seasons, the special and fixed functions of the natural forces, and the countless apparatuses in organic beings so wonderfully adapted to each other, and to the elements without to produce and maintain life, are working loosely and accidentally; but that there is order and sequence in nature. And so long as common intelligence will consider it rational to conclude from observation in the existence of order and sequence in nature, so long will Judaism declare the belief in the existence of an intelligent purpose and meaning of this order and sequences. Now, this final cause as verified by science, and this meaning and purpose of nature's order and sequences as observed by common intelligence, bring forth and establish the belief in the positive existence of an objective, self-existent, creative and ruling reality outside and independent of the physical universe. This belief is the first principle of Judaism.

Now, the same grounds on which Judaism bases the belief of Theism, are its grounds for persisting in unity. Judaism does not recognize duality, trinity, or any kind of plurality, and persists in unity, because the existence of more than one unifying force outside the physical Universe is inconsistent with observation and with science. Science proves a uniformity in the efficient causes, in the material elements of the world's structure. Observation shows a uniformity in the order and system of nature's working; hence there can logically be admitted but one final cause, one Designer, one meaning, one Master of the knowable world and conscious life.

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According to all reason and observation, plurality necessarily implies degree in quality—good, better or not so good. Now, the first conception of a Godhead is suggested by God's work; the work bears evidence of a Maker. The perfection of God's work as manifested to us, and the attributes of God as believed by us, cannot be disassociated in our mind. For God's attributes are those same qualities and virtues, which, to our observation and reason, we find, rule and permeate the universe. The corollary of these propositions is, that the existence of more than one objective force or divine Master, or world-builder, would necessarily mean the existence of more than one universe of divers qualities and different systems of order, and such has as yet neither been discovered by science nor observed by our common intelligence. This belief in the existence and unity of God is the quintessence of doctrinal Judaism.

The same principle of unity is also emphasized in ethical or practical Judaism. The philosophy of practical Judaism can be summed up in the following, viz.: Individuality has no recognition when separated from universality. Each one must strive for the good of the whole as the whole operates for the good of each one. Fortune, power and genius of one individual or of one nation when enjoyed selfishly and shut out from the benefit of the whole community or of all mankind has no signification, is a purposeless entity. To help others is the object of our striving for means which can furnish help. To serve others is what we are here for. To perform great deeds which conduce to the safety of one's nation and promote the welfare of common humanity, is the function of his faculties of greatness. He must not even expect personal recompense for his superior powers, mental or physical, because they emanate from the Source of universal power designed for a certain mission, and he must perform it. And he must perform it cheerfully. The community, the nation or the world, in expressing gratitude and paying homage to the individual for his genius or generosity, only do their duty, and with a view not to exalt the individual, but, chiefly, to inspire and stimulate others to a firm and faithful

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performance of duty. This is the essence of practical Judaism.

From what we have shown, it is clearly seen that Judaism is not based on irrational speculations, but on reason and experience. It is, then, founded on life, for life—real, conscious life—is nothing more than a compound of reason and experience. Judaism, then, does not stand apart and aloof from real life, but is the very offspring and knowledge of it, becoming so intermingled that one can never outgrow the other; one growing deeper and higher, as the other expands wider and broader.

Life—human reason, human experience, human purpose, continually adds to the clearness and soundness of Judaism, and Judaism—the ideal of God and of man, of morality and humanity, of time and eternity—everlastingly interprets the meaning and purpose of life, not of one age, of one country, of one state of society, of one phase of thought, but of a life that covers every chapter of history, that embraces every phase of civilization, that meets every issue of human thought.

But the religion of the other ancient nations was but a speculation of the fancy of the poets and of the policy of their leaders, incidental to their own time and place. And as their national religion was but local and incidental, their national character was but temporary. In consequence, as their religious speculation failed, their national life was hurled to bankruptcy. As the course of their national career outran their time and place, and the human intelligence began to free itself from the fears of the masses and fancies of the poets, their national fabric dissolved and crushed.

The wise and far-sighted of the pagan nations seem to have apprehended the danger that might result from a national religion that is incidental, and a national character that is temporary. They tried to remedy it, but only went from bad to worse. They transplanted, as it were, the life-tree of their nation from the exposure of the mountain-top to avert the danger of sweeping storms, to the barrenness of the sandy, arid plain, only to wither from the want of nourishment.

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The priests, or the initiated, of Egypt tried to preserve the piety and submissive habit of the Egyptian masses, whereby to insure the solidity of the monarchy. They contrived a policy of class-division, and a scheme of esoteric religion. They succeeded for a time to fetter the nation, bodily, to a system of slavery, and to hold them, mentally, imprisoned in darkness. They overlooked, however, the elastic nature of human character, which, when bent and pressed to its utmost capacity, rebounds with double force. The masses began to suspect the veracity of the priests, and question the rights of the kings. It ended with a dreadful beginning of the decline of the Egyptian despotism.

The philosophers of Greece saw the danger and hastened to its rescue. They tried to secure the pride of the Greeks whereby to insure the glory of the nation. They made Greece the centre of culture. They transformed the gods into ideas or personified attributes of deity, thus turning religion into an academy. But they did not see far enough. They tied the Greek mind to a certain curriculum, failing to discern the phenomenon of human growth and mental evolution. What was the end? The world with its mighty expansions moved away, and left the Greek school with its disciples and systems behind its standpoint. The Greeks disappeared from the national stage of action, only to serve as a lesson of experience to new actors from the failure of their speculations. Roman statesmen saw the danger coming on and tried to check it. They endeavored to unite the people and secure their loyalty, by binding them to a state discipline.

The entire life of the nation became codified, or assumed the character of a code. And as the code broke by irresistible circumstances the national cord broke; discipline turned into confusion, the people were weakened and disbanded, and Rome passed down to the dead past. Coming down to our own time, we cannot pass by that religion which was nursed at the bosom and rocked in the lap of Judaism, I mean Judaism's most popular contemporary—Christianity.

While Christianity has inherited from Judaism a large

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supply of wholesome tenets to meet many of the demands of human life, it can never fill the place of its mother-religion, because it does not provide for every phase of human progress. While Christianity satisfies popular metaphysics and crude susceptibilities, giving a rule of conduct, offering consolation for past suffering and holding out hope for future bliss, it does not meet the inquiries of higher intelligence.

While it considers life, it does not recognize it as its ally; it puts life far beneath it in subordination. It only tolerates it, but it does not welcome it nor reconcile it. Life and death are not of equal importance. "How to die," occupies the whole heart of Christianity, while "How to live" stands at its gate. And as life, with its functions, more and more gains the recognition of the world as a solid rock of reality, Christianity, its metaphysical doctrines and dogmas, more and more loses hold of the enlightened mind of humanity.

Judaism alone need never fear ever becoming obsolete, because its hold upon the mind and heart of its adherents is not with the iron force of a code, but with the soothing convictions of a spirit which brings about the necessity of a binding code.

Judaism alone need never fear the danger of ever being left behind the standpoint of the world, because it is not a local school with a given curriculum whose business it is only to teach accordingly, but it is the faculty itself whose function it is to see that the universal school should supply the demands of the world.

Judaism alone can never become disorganized, because it is not only an organization, compelled to be governed by laws as adopted by its charter organizers regardless of the possibilities of practical application, but it is an organizing force possessed of the power to shape and modify its ruling formulæ in harmony with the world's attitude upon which this force operates.

Thus Judaism is not incidental, nor local, nor one-sided, nor dogmatic, that is, it is not the outgrowth of single circumstances, adopted for a single age, to suit single conditions, to antagonize the advance of reason and experience, but it is

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that all-comprehending ideal of life, that all-embracing principle of good, that all-mentalled conception of God, which ever gives life and breath to every step of the world's progress, to every move for better government, to every cry for a higher civilization, to every impulse for scientific research.

This is Judaism. This is the religion which built up a people with a character, with a purpose, with a faith, with powers so invincible, so fixed and so deep, that enabled them to face the world's battles, the world's trials, the world's hatred, the world's scorn, never surrendering their spiritual banner, never dissolving their bond of union, never ceasing to propel the world onward to peace and justice, to right and truth.

This is Judaism that made the Jew be at home everywhere, alive to every vicissitude, and hopeful all the time.

This is the vitalizing force which in the darkest days protected a scattered people from corruption, and fostered in them spirit of progress. This is the eternal spring which, amidst the disturbing influences of the Middle Ages, preserved in the Jew a degree of morality which even his bitterest enemies cannot deny.

This is the divine spirit which invests those who live and move in it with the remarkable possibility of being compatible with every age, every condition, every government, and with every school of thought, aiming at bringing man and God, life and eternity, religion and science, face to face, to form one grand whole of purity and unity.

Dr. Emanuel M. Friedlein

ONE of the oldest members of the Order B'ne B'rith, a brother with great force of intellect and powerful originality, who contributed largely to the spiritualization of the Order B'ne B'rith and for years was one of the most active zealous and devoted workers in District No. 1, has been gathered to his fathers at a ripe old age, having completed his 89th year in the month of May. His character, his

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virtues, his nobler qualities as a man, as a friend of enlightenment and culture, as a man of high aspirations, has been drawn with great perspicuity by his friend, the learned Rev. Dr. K. Kohler, in the oration delivered at his funeral from Temple Beth-El on the 7th of July. Closely attached in friendship to Henry Jones, the founder of the Order, he was one of the select minds who gave his whole heart and energy at the very beginning of the Order's dawn to breathe into that fraternal organization a spirit of culture and high aspiration, the soul, which endowed it with that force that made it one of the most beneficent social organizations which ever existed in Jewry. Hand in hand he worked with Dr. Merzbacher, Dr. Mitchels, Barnet Rothschild and last, not least, Julius Bien, whose friendship and love for each other only ceased with the last flicker of Friedlein's life. He was a great factor in the establishment of the Maimonides Library, which, during the first few years of its existence, was in reality a society for education and intellectual aspiration. There were regular convocations of the Order in the Orchard Street building on Sunday evenings and lectures and debates in which men like Dr. Lilienthal, Dr. Merzbacher, Dr. Eisler, Dr. Mitchels, Julius Bien and other leaders of culture took part, attracted young and old and made the Maimonides Library a focus from whence light and instruction issued forth, and thus became instrumental in building up and out the high character which the Order occupies to-day. He assumed the librarianship for some years and performed that duty of drudgery and labor gratuitously, out of love for the institution to the interests of which he devoted a great part of his life. Beholding in Judaism the highest mission which man can take upon his shoulder, he labored with word and pen to intensify its spiritual character which he believed was obscured by insistance upon religious observances that had lost their meaning. His reform ideas were not to lighten the burden of law by dispensation from observances hoary with age and veneration, but by bringing to the fore the spiritual significance and meaning of the Divine law of which Judaism was the medium, though obsolete customs

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and observances had to be discarded. He was honest and sincere to the core and had no patience with hypocrisy and makeshifts. He contributed many articles, mostly on the Order, in the columns of the *Jewish Times*, edited by M. Ellinger, of whose grandfather, Rabbi Solomon Fegersheimer, he was a pupil, and he evinced for the grandson of his old teacher a tender affection which only terminated with his death. When the Grand Lodge of the Order changed the official language, which had been German, into English, the language of the country and the mother tongue of the growing generation, he felt no longer at home, and as his years began to weigh upon him he retired and reserved his energy for the society of ladies to which he remained devoted to the last. He was unmarried and had no successors in the flesh, but the Order of B'ne B'rith and the "Orden der Treuen Schwestern" will keep his memory green in their remembrance of his immortal acts and works that imparted strength and vigor to their organizations.

FUNERAL ORATION BY DR. K. KOHLER.

Heaven's call has then issued also to you, beloved and endeared friends, the call: קום עלה בית אל ושב שם

Auf nach dem Vaterhaus zieh!
Seele dem Erdenstaub entflieh!
Soll'st im ew'gen Lichte dort weilen!
Und der Geister Seeligkeit theilen!

It is but a few short weeks since we congratulated glorifyingly our aged friend to his beginning of the ninetieth year of his life, him who was permitted to celebrate again the anniversary of his birth, fresh in mind and full of courage, after a severe attack of illness. And now we stand mourning before his bier, to extend the last greeting, to pay him the last tribute of veneration, to him who has been so much to so many, in so extensive a circle.

But we will not utter a plaint at his departure, after he has ascended the steep height, at having reached the haven of rest, that after the last years of frailty and feebleness he paid to nature the tribute of mortality. No! Let us celebrate, though deeply affected and our heart filled with sadness, the man who during a long life has fought and labored for high ideas, for high aims, for truth and progress, for light and love, for Judaism and humanity,

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for man's nobility and woman's dignity, and who has now closed his glorious career. Not the shadow picture which dissolves in mist will we conjure before our soul, but the lit-up waves of his sunny life, and bring once more before our vision the noble appearance, the imposing form, the intellectual features, the forcible words, the flashes of intellect, and the mental profundity of the rare man, before we surrender the soul-bereft remains to the grave.

And with King David, who mourns the death of his captain, Abner, I exclaim: "Know ye not that a prince and a great man has fallen to day in Israel?" He held no office, he wore no robe, our Dr. Friedlein, but there was no theologian in active function, no Jewish congregation or social body in Israel, up to within ten or fifteen years, who did not feel his influence, or who did not receive encouragement or warning from him. Already in Germany, in Muuich, where he officiated as teacher and educator in the Baron de Hirsch family and later in the house of the Lorsch's,had the former prize-crowned graduate of the Talmudical high-school of Fürth enrolled himself under the flag of Reform and at the head of a society that unfolded the banner of progress in the the spirit of Abraham Geiger. And since his arrival in New York in 1850 with the Lorsch family, our friend remained the staunch banner-bearer and companion in arms of those who fought in tongue and writ for genuine, honest and consistent reform. Whether man of business or teacher, he remained a brave champion of light and enlightenment and the enemy of all hypocrisy, and entertained all sorts of schemes in the interest of popular education and reform. It was, however, the arrival of the sainted Dr. Einhorn, a school companion of the Jeshiba of Fürth, which gave to his striving and working the full force, and he became to that divine man, to that fiery spirit, to that Moses, a willing Aaron. He ploughed the fields in order that Einhorn's light bearing seed might fall upon receptive soil. He aroused the hearts, awoke the minds, beat the drum, nay, canvassed for readers, devotees and subscribers, so that the "Sinai," the prayer book and the book of religious instruction should find from Baltimore an entrance into the families of New York. And with what might did he battle in the Jewish papers, especially in the *Jewish Times*, side by side with Einhorn, against the dishonesty and the lack of principle of the turncoats and the hypocrites! He was a man of strong convictions, but also of high ideals. Mightier still than in the contest between parties, he brought his influence to bear upon the younger theologians by his

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impressive words and his advice, because in a rare degree he united wisdom and a cute knowledge of human nature with an ardent enthusiasm for all that is noble, beautiful and soaring in man. He had acquired at the University of Munich an open, appreciative sense for classical culture, and he therefore understood, better than theologians as a rule are apt to do, to arouse the minds for modern aspirations and throw living sparks into the hearts, or, to express it more correctly, to conjure flames of pure enthusiasm from congenial hearts by his enthusiasm and his soaring mind. And, therefore, he became, since my residence here, a dear friend, master and parental friend and bonds of profound soul affinity knit us together.

And to how many, high or low-stationed, poor or rich, learned or of primitive education, did he become counselor, guide, source of strength, spur to energy, to independence! He was a born master, destined to help others, to stimulate the hearts and arouse them.

And he has achieved blissful results upon the field where his friend and former partner in business, Henry Jones, has won immortality, in the Order B'ne B'rith. This fraternal organization, which has grown into international importance, has of course, under changed conditions produced by time, assumed a different physiognomy, and only the passing generation is aware yet of the former aspirations and achievements and knows how to appreciate them But here, at the bier of this leader and officer of many years' standing, it is meet that the services be dwelt upon, which Dr. Friedlein has rendered in behalf of the spiritual and ideal interests of the Order, especially in engrafting the reform ideas of Einhorn upon the cult-form or Ritual. He with his German idealism could later on no longer maintain his position against the leveling counter current and he retired ill-pleased. He has there also stepped in and seized, as it were, the spokes of history's wheel and secured for himself a place of honor as a thinker and as a man faithful to principle.

But in one field Dr. Friedlein has achieved marked success as a reformer, nay, as pioneer. It is the field of the education of women and of woman's mission. What, so to say, floats in the modern air and seems founded in the American character, the deceased had the courage to proclaim forty or fifty years ago. The soul of woman must be lifted up to greater recognition, to greater development, and he seemed to be especially endowed to bring this to fruition.

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As he had a head like that of master Goethe and possessed his natural magnetism, so he had also a portion of Goethe's spirit, who knows how to attune the hearts for the beauty and appropriateness of the womanly heart to fill it with the consciousness of its dignity for a higher calling. And, therefore, he organized and guided with a wise, strong hand the "Orden der Treuen Schwestern," and made it an influential organ and lever for education and instruction. He thus succeeded in opening for the activity of woman households and families of the plain people for the pursuit of higher aims, disclosing new spheres and introducing aspirations of the beatiful and noble. He thus awakened through the "Cäcilia Lorsch Bildungs Verein," a thirst for culture and a taste for art and science in many families which would probably have remained strangers to the higher objects of life.

Take the whole man in his many-sided labors and strivings with his personality full of character and the fullness of achievements, has he not won for himself, as the prophet says, "in the house of the Divine spirit a name and a monument better than sons and daughters," an eternal name, which cannot be stricken out of the leaves of history?

We thus may exclaim with pride and gratitude to God: He was ours! He has blessed us all with the gifts of his mind and heart!

And thus receive you his last blessing, the parting word is his name, Emanuel! God is with us.

Yes, God was with you, you valiant knight who battled for God, for truth, progress and human dignity. God, the father of light, is with you, who have soared up to the height of the spirit with the noble champions whose companion you were in the highest of aspirations—a blessing forever! The memory of the just is a perennial blessing!

A large number of members attended the funeral, and a still larger number of ladies, and with tearful eyes parted from all that was mortal of their beloved teacher and guide.

DR. WILLIAM HERZBERG

THE beneficent influence of Dr. Herzberg's life during his long career as author, educator, and worker in behalf of the principles represented by the Order B'ne B'rith, is finding greater appreciation since he has been gathered to his fathers. The inestimable force of his "Jewish Family Papers" has been acknowledged with deep gratitude by no less a person than Nahida Ruth Lazarus in the account

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which she gave of her inner life, and the influence which that book had upon her conversion to Judaism. The lodges in the Orient were deeply affected by his demise, and gave expression to their grief in a memorial gathering held on the 13th of June, at Jerushalaim Lodge in Jerusalem. The address of the President, Brother Ephraim Cohn, is almost a monument erected in his memory. The meeting was largely attended, and, besides the address of Brother Cohn in German, an oration in Hebrew was delivered by the learned David Yellin. Brother Ephraim Cohn said:

The Midrash tells us that a wise man issued invitations to a numerous company to attend the festivities given in honor of the wedding of his son. The guests arrived and were received, according to the good old custom, by the happy father of the bridegroom, and also by the latter with countenance beaming with happiness. At the banquet the wine was giving out, and the bridegroom himself went into the cellar to order a fresh supply. But he did not return. The father went down to the cellar to see where his son tarried and, to his great horror, found his son, the apple of his eye, stretched upon the floor. A snake had bitten him, and life was extinct. Who can describe the agony of the poor father whose joy was so suddenly turned into deep sorrow. But for a moment only did he give way to his grief, he quickly remembered his duty toward his guests. He locked his grief in his bosom, returned to the company, and with stoic fortitude fulfilled his duty as host. When the feast was over he rose and said, with a voice choked with tears: I have invited you, friends, to a feast of joy, and now I must bid you to attend a gathering of sorrow; you have come here to conduct my son to the connubial altar, come now, and attend his funeral.

It is but a short time since we were gathered around the festival board to commemorate the seventieth anniversary of the birth of our beloved brother, the founder of our own lodge. The jubilee tunes have not died out yet, we are still full of the impressions which the beautiful festival, celebrated with our whole soul, left upon us, but a few weeks have

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passed since we were full of hopes, entertained by us stronger than ever, seeing the faithful friend and teacher once more in our midst, to be near him once more—and see, our joy has changed into sorrow, the sad news reaches us that Dr. Herzberg is no more! Like a flash of lightning from a clear sky does the message of grief strike us. Oh! how disposed are we to refuse *credence*, how hard is it to familiarize us with the thought that Dr. Herzberg, the noble, generous and dearly beloved friend and brother, the father of our lodge, has been gathered to his fathers! Had we heard of his sickness, had we been permitted to surround his couch, and to see the light go out gradually, we would have consoled ourselves in the mutual sorrow. But the news reached us so unexpectedly, so suddenly; we were, so to say, about parting from the festive board and we heard the message: "You did not come to participate in the consecration of the wedding, but to take part in the funeral dirges." Whether he had a presentiment of dissolution months ago, whether he, who was ailing since a long while, did not feel that he was near the exit of life, I must doubt. He only did not wish to disturb the pleasure of the guests. The brother with his tender feeling heart did not want to grieve us, did not wish to deprive us of the hope of seeing him once more, and during the very last months of his life gathered his remaining strength together, forgot his bodily ailment and rejoiced us by his frequent communications. Not a word of complaint, not an inkling of pain, naught but hope and pulsating life! Alas! it was the last flicker of the expiring light.

Though the information of his death found us unprepared for it, Dr. Herzberg himself was prepared to meet death. He, who lived as he did, not for himself but for his faith, for his people, he, who has striven as he has to make others glad and happy, he follows peaceably the call of his Maker, to leave the terrestrial abode. Hear, how Dr. Herzberg takes leave, we read it in his "Family Papers": "I hear a voice pass over the earth, because it is Springtime. Over the plains storming, He shakes with might the proud oaks, the princes of the forest, which stretch up toward the

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clouds. Terrible is His voice through the night; let us go forth, then, that He embrace us. Be not afraid of His voice, because the stormwind is His, and the trees are His, because in you is life, in you is death—blessed he who lives, blessed he who dies, because their fate is in the hands of the Eternal. The storm rages over the earth, but it is the storm of Spring, the voice is the roar of thunder, but His arms are the arms of the lovers. Therefore, fear not what your ears hear, what your eyes see, because all is His and you are His; like His earth and His moons and His suns which sparkle through immensity, He carries you in His arms, the all-preserving, the gracious, the unfathomable Lord of the Universe."

Israel always loved life, he says in another passage, Israel never feared death.

Retrospecting the life just closed, casting a glance upon the spiritual and human works of this grand man, who now lies in death, we will find that he has labored enough in his time, we will find therein consolation for our grief, and rich lessons. "There are those who acquire eternal life in one hour." This axiom is well applied to Dr. Herzberg as author of the phenomenal work, "The Jewish Family Papers." That work secures for the sainted deceased a place of honor in Jewish literature. They will be held in high esteem in the families in the house of Israel, a precious legacy bequeathed by one of its most faithful and gifted sons, and coming generations will bless the mind which spread light with the torch of truth and courage of conviction, which enlightened the minds, warmed the hearts, and awakened enthusiasm for the holy faith of our fathers.

What high, soaring spirit is revealed in the work, what deep and sublime thoughts in the most beautiful and noblest garb of language! Masters of Jewish literature have pronounced it that, after Saadia Gaon and Maimonides, the "Family Papers" are the most beautiful blooms of Jewish philosophy of religion. They were called the modern Cusari, a Cusari in the poetical garb of the poems of Judah Halevi. —It was a beautiful, a happy thought of our lodge, to honor themselves in paying honors to the Jubilar by translating

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this masterly work into the Hebrew tongue, in order that this magnificent product may be made accessible to a larger number of our co-religionists. How he rejoiced at our undertaking! In a sort of presentiment of his approaching end, he adjured us to hasten the work, but he was not to see its execution, and by Providential dispensation our demonstration in honor of his seventieth birthday was to become a monument to the memory of the deceased. "Not to pronounce the benediction of marriage have you come, but the benediction of mourners," we hear the Midrash exclaim. Through all his writings breathes but *one* spirit, the spirit of truth, the spirit of purest devotion to faith, of manliness, of honesty, of boundless love toward his people and humanity. And as in his writings, so in his life, because in Dr. Herzberg there is no duplicity. What lived in his mind, for that his heart warmed, for that his tongue spoke, and for that he fought. Was, then, his life in this world, his whole work, other than a great achievement of love and truth? He came to the Holy Land which attracted him so greatly, and which he loved so deeply, not for material advantages. He said with Jacob: "May God be with me on this path, give me bread to eat and clothes to wear, and I will erect monuments to His honor and His glory." And he gained nothing for himself, nor did he look out for himself, nay, he was not spared care and want and heart pangs, but monuments he has erected, none that shine, but monuments which produce effects, which cultivate and ennoble. "The stone in the wall pronounces it, and the beams bear testimony" of his noble intentions, of his blessed labors. He has created an orphan asylum in order to replace the parental home to joyless orphans, to care for the destitute and to educate them. He has reestablished a school to cultivate the mind and heart of the young, to educate them as true sons of our people and as useful members of society. He has called our lodge into existence, and has breathed his spirit into it to do works of love and fealty. He has attained an age of seventy, and has spent his years in resignation to God, in love and fealty to his fellow-men. With resignation he bore the inflictions of

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fate; he, whose kindness was almost affecting, who took so pathetic an interest in the sufferings of others, he bore sufferings and hardships of every kind with patience and resignanation. He never complained. Like Aaron, the High Priest, of whom it is said that he knew to keep silent, he practiced that virtue; his noble purposes were misjudged and attacked; he kept silent and endured in patience. He buried a son. and he suffered in silence. Many of us remember yet the circumstances. It was about eight years ago. We were invited to a birthday party, we sat around the festive board—an exclamation of despair called the deceased to the sick-chamber of his son, and when he returned to us, he said, "You were not called to pronounce the benediction of a wedding, but that of the mourners."

In love and faith he broke his bread with the hungry, he ever tried to do benefactions, to assist the distressed; in love and faith he was our guide and leader, the star and prototype on the path of human love. And what a guide, what a teacher! The grand virtue, which distinguished a Moses, humility constituted his whole being.

And, nevertheless, Dr. Herzberg did not live to please all. Even on accouut of his humility, because all artful tricks known by the name of advertisement, all hypocrisy and low cunning, was hateful to him—therefore, his contemporaries did not know him, as the coming generations—at least let us hope so—will know him. That he lived with us, that he has been ours, altogether ours, must be our consolation in our grief. We were privileged to look into his heart, into that noble, pure heart which knew nothing that was false, His picture is before our eyes, we behold him yet as he stood before us in the spirit of love and mildness, in our circle, so peaceful, so grand, so venerated by all, a loving friend, a highminded companion and guide.

Oh! May his spirit remain with us. Let us cling together in truth and fervor, of one heart, one mind, let us cultivate his noble plantations, let us industriously build up further the works which he began. Oh! that his spirit may animate our works! Then his memory will work blessings with us.

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THE NATIONAL FARM-SCHOOL

THE enthusiasm and energy of Dr. Joseph Krauskopf, of Philadelphia, evidenced by his efforts to establish a farm-school, which, though labeled unsectarian, is really an establishment for training Jewish boys as accomplished agriculturists, have borne excellent fruit. He has succeeded in collecting a fund sufficient to buy a large tract of land at Doylestown, Pa., and erect there the needed buildings and secure competent teachers for making a successful beginning. It would seem to us that this is the only way to establish Jews as farmers. A farmer must grow up as such from boyhood, he must become used to the work from his youth up, and then he will be infused with that love for the work which will enable him to overcome the obstacles that loom up in the endeavors of an adult man to till the soil who has been a stranger to the hardships in store for him. It is, probably, a little more tortuous than the experiments made thus far in establishing colonies of Jewish farmers, but the method is safer and surer and promises much more success than what has been achieved thus far. We are confident that the Doylestown school will prove a great benefit for the American Jewish community, especially if in carrying on the good work the same energy will be displayed as in the founding of it, and we have every faith in the future of the enterprise that Dr. Krauskopf will watch over with the assiduity so characteristic of him. We publish for the benefit of such boys as are willing to identify themselves with the great agricultural interests of the country the

REGULATIONS GOVERNING THE ADMISSION OF STUDENTS.

1. An applicant for admission must be between 15 and 19 years of age.

2. He must be sufficiently advanced in the study of the ordinary English branches to be able to pass an examination for admission to a High School, or a school of equal grade.

3. Where an applicant cannot present evidence satisfactory to the Master of the School, showing the necessary proficiency in the

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ordinary English branches, the Committee on Applications may make arrangements for a special examination of such applicant.

4. An applicant must be in good health. A physician's certificate, according to the form prescribed by the Trustees, must accompany the application. Where practicable, the Committee on Applications will designate a physician near the residence of the applicant, from whom such certificate *must* be obtained.

5. An applicant must be of good moral character and able and willing to perform hard out-door work. Satisfaotory references must accompany the application, and wherever practicable, the recommendations must be submitted by the applicant to and be endorsed by the member of the Auxiliary Board representing the State in which such applicant resides.

6. Preference will be given to the applications of graduates of Orphan Asylums, or other like charitable institutions. The number of admissions will be dependent upon the annual income of the School. Applications will be considered in the order in which they are received.

7. A limited number of pay students will be accepted at a charge of $200 per annum, payable semi-annually in advance. In lieu of this fee, the Trustees will accept the written pledge of a sufficient number of reliable persons agreeing to contribute annually, for four years, membership dues to the amount of $200. (The dues are as follows: Friends, $25.00 per annum; Patrons, $10.00 per annum; Members, $5.00 per annum.)

It is estimated that the charge of $200 per annum will merely cover the expenses of the student's maintenance.

8. When an applicant shall have been notified that his application has been favorably acted upon, he must come to Doylestown, Pennsylvania, at his own expense, and must come provided with seasonable clothing for one year.

The outfit should consist of summer and winter working clothes, school clothes, and a number of changes of underwear. Every article of clothing should be distinctly marked.

9. The receptacle for a student's personal effects must not exceed in size that of an ordinary steamer trunk.

10. Before any student shall be admitted, his parents or guardian must release all control over him from the time of his entrance until his completion of the four years' course, or until such prior time as he may, in the discretion of the Trustees, be discharged therefrom. Such parents or guardian must also waive all

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claim for compensation for services which he may render in or about the school or the farm thereunto belonging.

This regulation is made in order to enable the Trustees to encourage the student in the pursuit of his studies and to protect him against any possible ill-advised interference of relatives.

11. It is the intention of the Trustees to gradually develop a plan by means of which the advanced students will be enabled to obtain compensation for their work upon the farm. This plan, when adopted, will be purely in the interest of the students and for the purpose of encouraging them in the pursuit of agriculture. Any payments that may be made to the students will, therefore, be in the discretion of the Trustees.

Applications should be addressed to the President, Dr. Joseph Krauskopf, No. 1537 Diamond Street, Philadelphia, Pa.

TRANSLATION OF MIDRASH MAMMON

AMONGST our people exists a tradition that Abraham came to comprehend and teach the One God idea by studying nature and nature's laws. From childhood up he worshiped the various idols and false gods with his parents. Reaching mature age, he observed the working of nature and came to the conclusion that there must be a higher power who created the world, who set the moon and stars in their proper places, who created the earth and all that there is therein, who changes the seasons, regulates the water and wind, who makes lightning, thunder and rain, and who made the earth bring forth food for men and beasts.

The idols made by the hands of man are powerless either for good or evil. They can not move themselves nor anything else. They have eyes and see not, ears, and hear not, noses, and smell not. To give them thanks for doing nothing, to ask of them health and life, is folly.

For years Abraham studied that problem, and at last became convinced that there is only one God, whom he called Almighty. He imparted this One God idea to Sarah,

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his wife, who at once became a firm believer and coincided with him in this really and wholly correct thought.

His idols were nothing but works of men's hands. They went, after due reflection, one dark night, armed with a sledge hammer, to the temple and began to knock down the idols. Not finding any resistance, they destroyed all, and it was nearly daylight when they made their attack on Mammon. This idol was dressed in silk and satin and adorned with jewels. Abraham said, "Let us take this gold and jewels and go to some other country. No doubt the priest and people will punish us when they find out what we have done." Sarah then made a collection of the jewels and put it in a package. Just at that time the priest of Mammon appeared, Sarah got frightened and dropped the package, but Abraham took it up and said, "Let's go." The priest said, "No, these jewels are for my god, I came in time to prevent your destroying my god Mammon." Abraham said, "If he is a god, he should have been able to protect himself." The priest answered: "You are not able to destroy him, Mammon will always rule, his power will last to the end of time. Wealth will rule mankind, you must leave these jewels to him." "No!" says Abraham, "I will not leave this gold with you, you have taken it from the ignorant to strengthen your power, you employ your power to instill hatred between man and man, nation and nation, creed and creed. I will take this gold, and my children will erect schools and colleges, hospitals and asylums, for the relief of suffering humanity." "If you take these," cries the priest, "my curse shall follow your wife and children to all countries. They will adorn themselves with this jewelry, and jealousy will raise an enemy against them. They will suffer." "That may be so," answered Abraham, "the poor of all nations are jealous of the rich; still, poverty and wealth are my God's gifts: my rich children will protect their poor relations, and will be teaching the world at large to be just and benevolent and charitable."

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ANTHOLOGY FROM POST-BIBLICAL HEBREW LITERATURE

Translated from the Original Writings (Talmud, Midrash, Yalkut, etc.) by HEINRICH BYRON

Wherever there is joy, let there be prayer, lest the joy depart.

* * *

He who possesses great knowledge but does few good works is like a tree with many branches but few roots, which is easily overthrown by a storm.

* * *

Honest people value their own possessions, since they will never trespass on those of others.

* * *

If the left hand repulses, let the right hand bring near.

* * *

Why are the holidays among the Babylonian Israelites so cheerful? Because the people are poor.

* * *

Rabbi Eliezer, when young, laughed once at a poor cripple who retorted bitterly: "Do not mock at *me*; go rather to my Maker and reproach *Him* with His poor work!" These few words made such a deep impression on the mind of the youth, that kind-heartedness and humility became afterwards the principal themes of his life-long teachings.

* * *

The great Rabbi Elisha, not content with studying the Law, ventured to penetrate into the secret mysteries of creation and the Creator. He began searching nature and history with the light of reason, and to submit the words and works of God to a close scrutiny

Once he saw a young man climb up a tree, take out a bird's nest and, according to the commandment, let the mother-bird go, But, on getting down, the poor youth fell and was killed. "The Law," thought he, "promises long life to him who will keep this commandment." Now, how was this promise kept? Another time he witnessed the cruel execution of a martyr for the Faith. "Is this justice?" thought he, "the wicked prevail over the good in

* The translation is now literal, now free; in a very few cases only some immaterial point in a narrative is slightly altered.

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this world. I cannot believe in the providence of an only God, all-merciful ; there must be an author of evil just as well as an author of good." And gradually he gave up altogether the faith of his fathers. All his disciples left him, only one of them, Rabbi Meir, would not separate from his old master. "How canst thou," said the other disciples to Rabbi Meir, "drink from the impure fountain of this renegade's teachings?" "I enjoy the sweet pomegranate and throw away the peel," he answered.

On a Sabbath-day Elisha was taking a ride outside the city walls accompanied by his favorite disciple, who, according to the Sabbath law, was going on foot. At some distance from the city, the master said to the disciple: "Return, for it is not permitted to thee to walk farther on the Sabbath." "Return thou, too, O my master!" said the disciple, moved to tears, "return to thy brethren, return to thy faith!" The master hid his face in silence.

When Elisha was lying on his death-bed, they ran to Rabbi Meir, saying: "Thy master is dying." The faithful disciple ran to the dying rabbi, threw himself down at the foot of his bed, and cried: "Repent, my master!" A tear fell from Elisha's eye and instantly he died. Rabbi Meir rose and said: "He died repenting."

* * *

One day strangers came to the house of hospitable Abba. They were kindly received, seated at a sumptuous table, and the softest carpets were spread out for them to sleep on. However, before the morning dawned, they rose noiselessly, rolled up the carpets and carried them off. In the course of the day Abba went out and beheld in the market-place his guests of last night, each with a parcel under his arm. As soon as they saw him, they came up to him, apologized for having been obliged by pressing business to leave his house before he was up, and asked him if he could not offer them an acceptable price for the carpets they had for sale. Abba looked at the goods and offered for them a certain sum. "That is too little," said the strangers. "Excuse me," said Abba, "it is the exact amount they have cost me."

* * *

The Prophet Elijah appeared to a pious, poor couple and said to them: "Friends, six years of abundance are to fall to your share. When would you like them to begin?" "Immediately," said the wife. "So be it then" spoke the Prophet, and disappeared. From this day on, everything the good people did thrived wonderfully and they soon got very rich. But far from becoming through their

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riches avaricious and hard-hearted, they said to themselves : "We are promised six years of abundance, let us profit by them and be charitable." And they lavished their bounties on the poor. At last the six years expired and Elijah reappeared to reclaim their riches. The good people then showed him a register of their charities and said : "If thou thinkest these riches had better be entrusted to others, take them back; but if it seem to thee that we have been good stewards, then leave them still in our keeping."

The Prophet left the riches in the care of the good managers and never reclaimed them.

* * *

Of two who quarrel, the first that is silent is sure to be of nobler parentage.

* * *

Descend a step to choose a wife; ascend a step to choose a friend.

* * *

When Ben-Zaccai, lying on his death-bed, was asked by his disciples for his blessing, he said : "May your regard to God be as great as your regard to man." "Is that all!" exclaimed the disciples with astonishment. "It would be sufficient," answered their master.

* * *

Whatever is of divine origin bears the stamp of truth, for truth is God's seal.

* * *

Pious Rab, who had been insulted by a rude butcher, went to him on the eve of the Day of Atonement in order to make up their difference and be friends. Hardly did the butcher see him when he cried furiously : "Begone, I have nothing to do with thee." But while uttering these words in a paroxysm of passion, he made a wrong movement with the ax he was using and inflicted a deadly wound upon himself. Rab prayed that God might pardon the poor man and let him live.

* * *

A man with whom money had been deposited, maintained to the owner, who came to reclaim it, that he had returned it to him long ago. He was summoned to Court and the sentence was pronounced that he should confirm his declaration by oath. What did the cunning man do? Foreseeing the sentence, he had put the money entrusted to him into a hollow cane. This cane he now handed to the plaintiff, to hold for him while taking the oath, and

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then he spoke solemnly: "I swear before God to have returned into thy hands all the money thou hadst deposited with me." The plaintiff, however, furious at this perjury, struck passionately with the cane on the floor. The cane broke in pieces and the money rolled on the floor in the presence of all the assembled people.

* * *

A good man was about to divorce his good wife, because she had not brought him any children. He took her to Rabbi Simon and explained to him his intention in accents broken with emotion. Then he looked at his wife, and her deadly pale face smote his heart. "Alas!" cried he, "if thou only didst know how I, too, suffer so unspeakably. If I could only give thee some compensation. Whatever is dearest and most precious to thee in my house, take it with thee to thy father's; it shall be thine." The Rabbi, himself moved by what he saw and heard, advised them to commemorate their separation, as they once did their union, by a preceding festival. "Perhaps," thought he, "it will recall dear old memories, in the mind of the husband and make him take another resolution." On the night of the festival, the husband, used to temperate habits, fell into a deeper sleep than usual after having partaken of the wine, whereupon his wife had him carried to her father's house and laid on a soft couch.

* * *

The following morning the husband awoke, looked round in astonishment and said: "Where am I? that is not my room." "My husband," said his wife, who had passed the night watchfully at his bed-side, "thou hast made a solemn promise in the presence of the Rabbi to let me take to father's house whatever is dearest and most precious to me in thine. Nothing is dearer to me than thou thyself. So I have taken thee hither. Thou art mine."

B'ne B'rith Notes.

THE printed report of the proceedings of the recent session of District Grand Lodge No. 2, has been distributed, Attached to the same, is the 23d annual report of the Board of Trustees of the Covenant Endowment Fund of the District of which Brother Isidor Bush is the Chairman. Brother Bush says:

After paying the sum of $909,500 to the widows and orphans, or designated beneficiaries of our deceased members, our organization has accumulated toward its own continuance and perpetuity, the sum of $350,088.

Still greater results might have been possible if life insurance, especially in the form of assessments and fraternal mutual protec-

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tion, were more thoroughly understood and more highly appreciated. Some of the opponents of our work have continually misrepresented the issues thereof. Had they, instead of belittling the wisdom of the few better informed brothers, who were honestly trying to provide, in advance, against the inevitable action of the natural laws of mortality, had they, instead of vilifying and arousing distrust against the friends of the organization, recognized and applauded their good work and bade them Godspeed, our success might have been still more decided and gratifying. But of all fraternal insurance associations, none has been opposed more unjustly, especially by a portion of the Jewish religious press, than ours. One of the most widely circulated Jewish papers asserted that "the dismal failure of the Endowment feature of the I. O. B. B. in every District in the United States may be the cause of much heartburning to some people; in reality it is a blessing in disguise." This is but one out of hundreds of similar base calumnies. None of the endowment institutions of our Order has failed; in everyone of its Districts in the United States they still exist, protecting the widows and orphans of our departed brethren.

In spite of all opposition and calumnies, our members adhere to our institution, very few withdraw, though participation in and contribution to the Endowment is no longer obligatory, but now entirely optional with every member of our Order, in most Districts. Especial success has met us in District No. 2, where our members, wiser than those of other Districts, yielded sooner to properly graded rates of assessments, nor waited till they should become burdensome because of non-adjustment. Other Districts imitated the plans of ours; they adopted adequate rates, or reduced excessive benefits. The finest example of such action was furnished, two years ago, by District No. 7, when its Grand Lodge, adopting such a plan in special session (New Orleans, July 1895), its oldest members voluntarily and unanimously reduced their mortuary benefits from $1500 to $1000. The only charge or reproach which might truthfully be brought against the endowment institutions of our Order, is, that we do not increase numerically as some other organizations do. But, while we regret this, large numbers are not as necessary for any well-organized fraternal life insurance society as many may erroneously suppose; besides, this is natural and unavoidable under existing circumstances. B'ne B'riths are but few to select from and no agents are paid to solicit among these, while hundreds are engaged in soliciting for other fraternal life

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insurance companies, promising glittering inducements. We do not even issue a pretty calendar We promise only that in case death remove the strong arm of your loving protection from wife and child, we will regard as a sacred trust the faithful and economical management of your funds for them. As a surety that we will be able to do this successfully, we point with pride to this annual statement for 1896, the twenty-third of a series which, notwithstanding adverse circumstances, closes with no less a participating membership than we commenced with in 1874, though having lost over nine-hundred members by death, and about twelve hundred more by lapses (withdrawals and suspensions). This latter fact was also used as an argument against our endowment institution, though the number of lapses in twenty-three years was but 2 or 3 per cent. annually, while the ratio of lapses to membership is more than twice as large in all other life insurance societies; and we are confident that, with the return of more prosperous times, lapses will become still less, and the number of new enrolling members will increase in ours. "The public will not be fooled forever."

Brother Bush shows the condition of the fund to be at present: $350,088.01. Interest received during the year, $13,084.16. Annual increase of Reserve, $19,771.91. Membership 2340 Endowment paid during year, $53,500. The report gives in detail the securities in which the fund is invested. Three pieces of property; one in Chester, Ill., one in Wyoming County, O., and one in Cincinnati were bought by the District in foreclosure.

DISTRICT GRAND LODGE No. 1, proposes to give a fair in aid of the Home at Yonkers, New York.

THE circulation of the Maimonides Free Library of District No. 1 in the City of New York has appreciably increased since its removal to its present quarters.

NOTWITHSTANDING the summer weather, the attendance at the rooms of District No. 1, in 58th Street and Lexington Avenue, New York, is quite large.

THE grounds surrounding the Home at Yonkers are now seen at their best, and a visit to the institution will be amply repaid at this time.

BROTHER JULIUS BIEN, the President of the Order, who has been to Europe for some time, has been most cordially received everywhere. He is expected to return the latter part of August.

DISTRICT No. 1, will have a formal opening of its new building in New York City, some time in October.

PRESIDENT ADOLPH HIRSCH of District No. 1 is hard at work in the interest of the District, notwithstanding the summer season is in its full.

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BROTHER WILLIAM A. GANS, Chairman of the Committee on Intellectual Advancement of District No. 1, has appointed Brother Max Cohen Chairman of the Library Committee of the Maimonides Free Library of the District. The Library is now on the ground floor of the new B'ne B'rith building.

THE lodge rooms in the new B'ne B'rith building in New York City are being taken rapidly. They are handsomely furnished and fitted.

BROTHER BENNO HORWITZ, of Henry Jones Lodge No. 39, who, for some years has withdrawn from active service, is again an active member of the Committee on Intellectual Advancement of District No. 1.

BROTHER SAMUEL D. SEWARDS, recently President of District No. 1, has been appointed Chairman of the Lecture Committee of the Committee on Intellectual Advancement of that District.

BROTHER ADOLPH FLEISCHMAN, District Deputy, at Albany, New York, is preparing for a series of visits to be made to the lodges in his circuit during October and November.

THE late Henry Gersoni was for many years a member of the Committee on Intellectual Advancement of District No. 1.

AMONG the new members of the Committee on Intellectual Advancement of District No. 1. is Brother Adam Wiener, of which his father, the late Jacob Wiener, was for many years an active member.

THE following official announcement has been made by Grand Secretary, Victor Abraham, Esq., of the I. O. B. B., in reference to the Educational League:

At the recent Convention of District Grand Lodge, No. 2, Independent Order of B'ne B'rith, held at Indianapolis, Ind., there was presented on behalf of Baron de Hirsch Lodge of Cleveland (the youngest lodge in the District) a plan for the formation of an Educational League, the purposes and objects of which were explained to the Convention by Rabbi M. J. Gries, the president of Baron de Hirsch Lodge and the secretary of the League, and by a unanimous vote the Convention adopted the following resolution:

"Resolved, That this District Grand Lodge No. 2 heartily endorses and approves the Educational League plan as introduced by Baron de Hirsch Lodge, and heartily commends the project to the support of the Israelites within the territory of this District and Districts Nos. 6 and 7, irrespective of their membership in the Order, and recommends the same to the consideration and approval of our

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sister Districts, Nos. 6 and 7." The writer, after repeating in substance what is given above, goes on to say—It is proposed to organize a circle in each of the various cities and localities of the several Districts 2, 6 and 7, with the opportunity that the name of every Jewish child within the territory may appear upon the roll of honor.

It is believed that the object of the League is one which will find a response in every charitable heart and that its success will redound to the best interests of the Jewish community and produce results in which its patrons will ever feel a pride.

In my official position as secretary of the District Grand Lodge, the blanks for contribution and in further explanation of the character of the organization have been left in my possession, and are accessible to those whose feelings may prompt them to interest themselves in the work.

THE *Hebrew Journal* states that some idea of the growth of the B'ne B'rith in Germany may be obtained from the attendance at the recent annual meeting in Berlin of the Grand Lodge, of more than sixty delegates, representing lodges established in various parts of the Empire. A noteworthy feature of this year's convention was the attendance of Julius Bien, of New York City, and Henry Greenebaum of Chicago. These gentlemen were most cordially greeted, and when the steamer on which Mr. Bien made the trip arrived at Cuxhaven, a special delegation was at the dock to welcome the veteran President of the Constitution Grand Lodge. The banquet of the delegates was a grand affair, and both of our American representatives were toasted most eloquently. An allegorical festival play, in which the aims and principles of the Order were expressed in very spirited poetry—recited by talented actors and actresses—followed the dinner. Toward the end of the play, a portrait of Mr. Bien, adorned with a laurel wreath, was displayed on the stage, and evoked unbounded enthusiasm.

"THE presence of President Bien in Germany will do much to strengthen and develop the influence of the B'ne B'rith Order in Europe. He has been enthusiastically received by various lodges and is gratified not only at the reception, but at the evidences of substantial growth. The Order in Germany is composed of the very best material and it successfully combines philanthropy and education."—*Jewish Messenger.*

"SELDOM, if ever, have such high hopes been placed by the B'ne B'rith of Philadelphia upon any future event as have been

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stimulated by the project now on foot of a summer festival on August 11th next. The leaders of all the lodges of Philadelphia have unanimously and enthusiastically entered into the movement to make the day a memorable one. On the 27th of June the officers of all the lodges of Philadelphia met at Covenant Hall, and without dissent determined upon the summer festival. They organized by the election of Adolph Platowsky, of Har Sinai Lodge, as chairman; Meyer Schlesinger, of Har Sinai Lodge, as treasurer and M. K. Cohen, of Joshua Lodge, as secretary. What gives additional and widespread interest to the occasion is the fact that the distinguished orator, Leo N. Levy, Esq., of Galveston, Texas, has consented to deliver the address of the day. Other speeches will also be delivered by prominent speakers. On Sunday, July 4th, the committee again met at Covenant Hall, and it was then determined that the summer festival should be held on Wednesday, August 11th, at Washington Park Grove on the Delaware. This park grove is an extensive and beautiful place, entirely distinct and at some distance from Washington Park proper. It will be reserved exclusively on the day mentioned for this summer festival. Besides the speeches there will be music, dancing, athletic sports and races for prizes of various kinds, so that entertainment will be provided both for young and old. The price of the tickets for the festival was fixed at the small sum of twenty-five cents, with children free, so that it should take the character of a great popular outpouring. Many of the committeemen undertook to dispose of large numbers of tickets. Further details of the arrangements will be published as soon as they have been arranged." —*Jewish Exponent.*

"The death of Dr. E. M. Friedlein this week in his eighty-ninth year will cause a genuine feeling of regret in the B'ne B'rith community, of which he was one of the few surviving founders. While Dr. Friedlein of late years had naturally retired from active work, his counsel was always cheerfully given and received. He had always strong faith in the future of the Order."—*Jewish Messenger.*

At a regular meeting of Mishan Lodge, No. 247, of Kalamazoo, Mich., the following officers were elected to serve the ensuing term: President, Meyer Desenberg, Sr.; Vice-President, Moritz Desenberg; Recording Secretary, S. Salomon; Financial Secretary Henry Stein; Treasurer, S. Stein; I. G., Meyer Desenberg, Jr.; O. G., Henry Cohn.

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AT the last meeting of Zerubbabel Lodge No. 53 of Rochester, New York, Brother Martin Beir was presented with a handsome gold jewel to commemorate his arrival at the seventy-fifth year of his birth and in order to evince the appreciation of the lodge of the many years of active service devoted by the brother to the Order. Ex-President M. J. Benjamin made the presentation on behalf of the lodge, in a neat address and in well-chosen words. Brother Beir responded as follows;

BRO. MARTIN BEIR.

"To say that you have greatly surprised me, does not state the case. I am nonplussed, and wish that some good fairy would endow me with the gift of language so that I might find language adequate to my desire of expressing the most sincere and heartfelt thanks for this beautiful and generous token, and for the expression of your kindly feelings towards me. From personal experience I know that affairs like this surprise party generally emanate from the brain of one or two who give the stimulus to the others participating therein. I have no idea who the good friends are, but would have them know that their kindness is fully appreciated, they have done a nice thing, have made an old man feel very happy. I shall invoke God's blessing for them and all of you. The working of the human mind is strange and incomprehensible. The words just expressed, "God's blessing," recall to my memory an incident that occurred in the days of my early childhood, about sixty-five years ago. It was on a Sabbath, we were all at the synagogue, and everyone who was called up to the Sepher

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Torah, ordered a special *Mi-Shebberach* for the recovery of a lady, who was at the point of death and who by her charity was beloved by all. My father ordered his *Mi-Shebberach*, when a messenger brought the glad tidings that the crisis had passed and recovery was insured beyond doubt. Upon this my father raised his eyes heavenward and exclaimed *Boruch rofe cholim. Boruch atto adonai elohenu melech hoolom shehechionu vekiyemonu vehigionu lazzeman hazzeh.*

With a heart overflowing with gratitude, I now devoutly and fervently exclaim: Praise be to the Lord, my God, whose mercy has guided me during seventy-five years of my life, protecting me against danger and safely conducting me to the enjoyment of the happiness vouchsafed to me by this present occasion, *lazzeman hazzeh*!

At the threshold of my seventy-fifth year, casting a retrospect glance over the events of the past, joy and sorrow, success and failure, hope and disappointment, prosperity and care, seem to be chasing each other in the natural course of events like in a moving panorama.

I shall not impose upon your patience to listen to my personal history, but with your leave will make a few remarks pertaining to my connection with fraternal societies. Long before I had any knowledge of the mysteries of free-masonry or odd-fellowship, in the year 1848, while still a single man, I felt myself called upon to establish the first Jewish society in this city, known as the *Gemilas Chesed* Fraternity. Some of my old friends present here will testify that the charges, ceremonies and degrees were in their interesting features equal to any society of the present day. We soon added a burying-ground, a widows' and orphans' fund, accumulating quite a capital, which afterwards formed the nucleus of the reserve fund now owned by Zerubbabel W. & O. B. Association. In 1854 I removed to New York and after a short time joined Arnon Lodge of the I. O. B. B. I had the good fortune of associating and becoming intimate with heroes like Henry Jones, M. Thalmessinger, Dr. Friedlein and others. The lessons I received from these great men, pregnant of patriotism, philanthropy and a desire for intellectual improvement, have found a rich soil in my own heart and mind, and have been the guiding stars during my membership in that Grand Order. In the 70's I returned to Rochester and at once applied for affiliation with your lodge. At that time the liberal spirit now prevailing amongst us did not exist. I had to pay $45 to become a member of your lodge. Since that I have endeavored to make myself useful and have during my long service at the Grand Lodge succeeded to create a reputation for Zerubbabel equal to any lodge in District No. 1.

This beautiful token displays the Menorah, the cherubim and shepherd's staff; the Menorah with its seven lights diffusing rays of the grand and noble principles of our Order over as many different countries, United States and Canada, Germany, Austria, Hungary and Bohemia, Palestine, Roumania and Egypt. As the beacon-light upon the high cliff by the ocean sends out its rays to guide the weary sea-faring man into a channel for a safe haven, so are the lights of the Menorah throwing out to our oppressed brethren abroad hope and faith, hope that the time is near when prejudice, superstition and persecution must cease and give way to the overwhelming spirit of civilization, and faith in the cherubim of the God of Israel and the army of thousand upon thousands of soldiers enrolled under the banner of I. O. B. B., pledged to succor the suffering

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with all the means in their power. In the ranks of this grand army I have enlisted almost a half century ago, and am determined to serve as long as a kind Providence will permit me to dwell amongst my brethren of Zerubbabel Lodge, trusting that by the aid of the Shepherd's staff I may reach the goal of every Ben B'rith and become a blessing to others."

Brother Beir has been an active member of the Order for nearly half a century. He was a familiar figure in the councils of the Grand Lodge for many years, and served as a governor of the "Home" at Yonkers. The jewel presented to Brother Beir is in the shape of a shield, upon its face are the emblems of the Order studded with diamonds.

THE news of the death of Fanny Mayer, wife of Mr. R. A. Sonn, which occurred at her late home in Atlanta, occasioned great sorrow and regret among her numerous friends in this city. She was a native of Cleveland, a daughter of the late Leopold Mayer, and her family has the sincere sympathy of hosts of friends. A bereft husband and two children survive her. Mrs. Sonn has for several years been the matron of the Atlanta B'ne B'rith Orphan Asylum, and it was while in the discharge of her duty of caring for the little ones, she contracted the dread disease, scarlet fever, from the effects of which she could not recover. After suffering for seven weeks, surrounded by loving friends, she passed away, a martyr to the cause of the orphans and the friendless. No person in Atlanta had more friends than she, and the entire Jewish community of that city is in mourning.

"WE devote this week's edition of the *Jewish Review* to the B'ne B'rith Orphan Asylum, which during the twenty-nine years of its existence has done wonderful work for the 1,825 orphans that it has sheltered within its walls. Little did its founders dream what a mammoth institution would grow from their noble efforts. To them no difficulty was too great for them to overcome, and may all those who are working in behalf of the institution be inspired by their dauntless courage, and leave nothing undone that will foster the growth of the asylum in any way. To work in behalf of such an institution is worthy of every one and no matter how small the effort it is certain to produce some good fruit. The care of the orphan is commanded in the Bible, and all should lend a helping hand in this sacred mission."—*Jewish Review.*

THE President of District No. 1, has been authorized to appoint District Deputies for the City of New York. The appointments will be announced next month.

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"THE B'ne B'rith Order is making rapid advancement in Germany. There were sixty delegates present at the annual convention of the Grand Lodge held in Berlin. The delegates from America, Mr. Julius Bien, of New York, and Mr. Henry Greenebaum, of Chicago, were accorded a most cordial welcome. The Order has every cause to feel elated over the progress the organization has made in Germany. Its membership embraces some of the most prominent Jews in the German Empire."—*Jewish Review.*

"REV. DR. J. VOORSANGER, the distinguished rabbi of the Temple Emanu-El of San Francisco, arrived in this city Monday and, with his wife, is a guest at the Portland. He is here on a special mission in behalf of the Order of B'ne B'rith, his purpose being to urge the solidification of the interests of the Order. He also addressed the local public at Temple Beth-Israel, Thursday evening, on questions involving broad morality and elevated thinking. He remained all the week. Tuesday night he addressed a joint meeting of the lodges of the B'ne B'rith at the rooms of Portland Lodge, in the Marquam building. Thursday evening, Dr. Voorsanger addressed an open meeting of the Order at Temple Beth-Israel. Friday evening he delivered the regular lecture at the close of the service at Temple Beth Israel. Saturday morning the doctor will preach at the orthodox synagogue, Ohavi Sholom, Sixth street, between Oak and Pine. Incidentally, Dr. Voorsanger was here to attend the grand lodge of Masons, of which order he is a prominent member. Therefore he had a busy week. The reverend gentleman is a scholar and philosopher of national reputation, and is unquestionably one of the most popular men in San Francisco. He is the professor of Hebrew at the California State University, and is connected with various important organizations for scientific and other intellectual objects. He is noted for the breadth and liberality of his views on the leading questions of the day. He is an enthusiast on the subject of the universal brotherhood of mankind. Rev. Dr. Voorsanger is a man of very distinguished appearance. He is vigorous looking, and evidently in the prime of a well-ordered life. He wears a well-trimmed pointed black beard, and the eyes that sparkle through his spectacles are black and expressive. As a public speaker he is forceful, always has something worth saying to say and says it effectively. He is a brilliant conversationalist."—*American Hebrew News.*

ELECTION of officers was held recently by Abraham Aub Lodge No. 343, of Chicago, Ill., and the following were elected: Presi-

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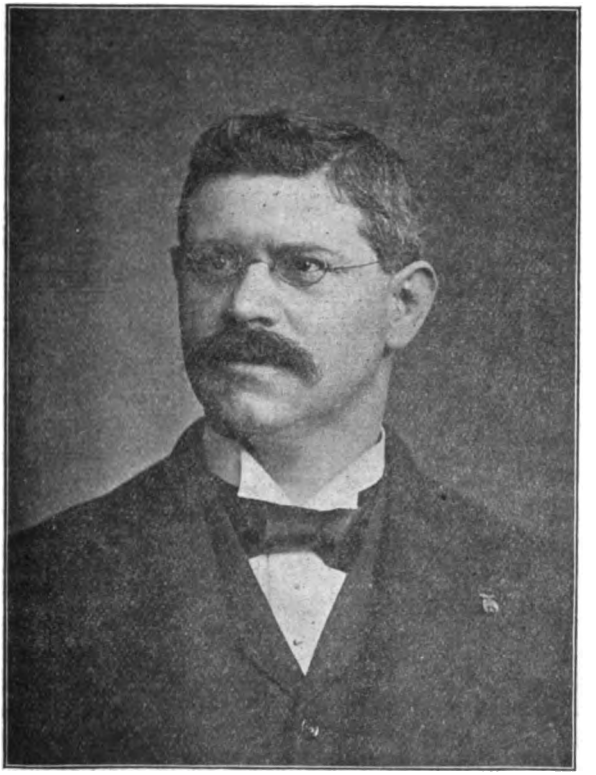
dent, Mr. Dave J. Berlin; vice-president, A. B. Seelenfreund; secretary, D. Brown; financial secretary, A. Bondy; treasurer, B. F. Porges; inside guard, J. E. Wolf; outside guard, J. Korn.

JUDGE FREDERICK S. SPIEGEL, who has just been elected President of District Grand Lodge, was born at Hovestadt, Province Westphalia, Prussia, November 20, 1855. When but a lad he was sent to Paderborn, a well-known educational city in the same



province, where he began his education at the gymnasium. He remained there until he was twelve years old, when he came with his parents to America, locating in Gadsden, Alabama, where other members of the family had located prior to the Civil War. Young Spiegel attended the Southern Institute at Gadsden, graduating from it in 1873. During the summer vacation he spent his time in the office of the *Gadsden Times*, writing locals, editorials and learning

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the secrets of the craft. That this training was valuable was subsequently proved when, coming to Cincinnati in 1873, he readily secured a situation in the Franklin Type Foundry as a proof-reader. At that time he joined the Typographical Union, served two terms as its Corresponding Secretary, and is to-day one of its few honorary members. In 1876, when but twenty-one years old, Mr. Spiegel became a member of the editoral staff of the *Cincinnati Volksblatt*, under the editorial management of the late Frederick Hassaurek, and by that gentleman's advice began the study of law with Judge Clement Bates, then the Cincinnati City Solicitor. He graduated with honors at the Cincinnati Law School in 1880, was admitted to the Bar of the Supreme Court of Ohio, and at once began the practice of law. When but twenty-five years of age, Brother Spiegel was appointed chief of the Ohio State Bureau of Statistics, and serving in this position at the State capital, Columbus, was elected in Cincinnati a member-at-large of the Cincinnati Board of Education. He served for a term of three years. On his return to Cincinnati in 1883, he formed a law partnership with Judge A. H. Bode, and at once entered upon a career of uninterrupted success. In 1889, he was elected a member of the City Council, and the year following was chosen by a large majority the legal adviser of Hamilton county—to wit, its County Solicitor. His first term in that responsible office was filled so satisfactorily to the people of Hamilton county that he was renominated in the fall of 1893, and was re-elected by a majority of nearly fourteen thousand—one of the most complimentary votes ever given to any candidate in the State. Brother Spiegel was elected one of the Judges of the Court of Common Pleas for Hamilton County (Cincinnati) at the recent election.

At the time of the National Convention of the Order which was held in Cincinnati in 1895, Judge Spiegel was Chairman of the Committee looking after the comfort of the delegates. He procured for them free telephonic service to all parts of the United States—the telephones being placed in the convention hall—and free transportation on all local railroads.

Mr. Spiegel is a Mason, a member of the Lincoln and Blaine Clubs, the German Press Club, the Deutsche Club, the German Literary Club, the Cincinnati Turngemeinde and several other local organizations, and has been an active member of the Order for many years.

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"ONE of the grandest monuments of Jewish philanthropy in America is the Cleveland Orphan Asylum, which was founded by District Grand Lodge No. 2, B'ne B'rith. The District was to hold its annual convention in July, 1863, in St. Louis, but as it was the time of the great Civil War, it was impossible for some of the delegates to attend, as railroad communication was entirely cut off, so it was decided to hold the convention in Cleveland. The District at that time comprised the States of Ohio, Indiana, Illinois, Missouri, Kentucky, Michigan, Iowa, Wisconsin, Minnesota, Kansas, Texas, Louisiana, Mississippi, Tennessee, and Alabama, with a membership of two thousand two hundred. The late Mr. B. F. Peixotto at that convention made a motion that each member of the District, in addition to his regular dues, be taxed one dollar a year in order to form the nucleus of a fund, which should be used at some future date for the organization of a charitable or educational institution. The motion was unanimously carried and at the end of four years the sum of ten thousand dollars had accumulated.

It was decided at the annual meeting held in Milwaukee in 1867 to use this fund to establish an Orphan Asylum. Trustees composed of Mr. Abraham Aub, Cincinnati, O.; Mr. Isidore Bush, St. Louis, Mo.; Mr. William Kriegshaber, Louisville, Ky.; Mr. A. E. Frankland, Memphis, Tenn.; and Mr. E. Budwig, of Cleveland, O., were elected with full power to collect the funds from the lodges, to solicit donations, to select a suitable location for the asylum and to bring things in working order.

At the first meeting of these trustees which was held in New York City, July 31st, 1867, the gentlemen in attendance were Messrs. Abraham Aub, Isidore Bush and William Kriegshaber The charitable institutions were visited by these gentlemen. Each of these trustees was anxious to have the asylum placed in his respective locality, but at length it was decided by the trustees at a meeting in February, 1868 to purchase the land in Cleveland, O., know as the Seelye Water Cure, for twenty-five thousand dollars The lot had a frontage on Woodlawn Avenue of one hundred and sixty-five feet and running back six hundred and eighty feet, with a large brick building upon it. Another additional piece of property with a frontage of one hundred and sixty-five feet was purchased for six thousand dollars. The whole property then embraced nearly five acres of ground and cost thirty-one thousand dollars. The building needed repairs and a great many alterations before it could

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be converted into an Orphan Asylum. The committee on purchasing this property were Mr. Abraham Aub, chairman; Messrs. Abraham Weiner, Simon Newmark, Kaufman Hays, Jacob Rohrheimer, Jacob Goldsmith. The local committee engaged competent architects and went to work to accomplish the task before them, so that the institution would be in readiness at the time of the annual meeting of the Grand Lodge in July, 1868. The committee succeeded nobly in their efforts, and when the convention assembled the report of the chairman, Mr. Abraham Aub, was received with much enthusiasm and a hearty vote of thanks was passed to him and his co-laborers.

The building and grounds were formally dedicated July 14th, 1868, and that day has always been regarded as the anniversary day of the Asylum. The dedicatory exercises, which had been prepared by the local committee, were of a most solemn and impressive nature. The first officers of the institution were: Mr. Abraham Aub, President; Mr. Abraham Wiener, Vice-President; Mr. William Kriegshaber, Secretary; and Jacob Rohrheimer, Treasurer. The first Board of Trustees were: Mr. Abraham Aub, Cincinnati; Mr. Abraham Weiner and Mr. Jacob Rohrheimer, Cleveland, Ohio.; Mr. Willian Kriegshaber, Louisville, Ky.; Mr. Isidore Bush, St. Louis, Mo.; and Mr. Henry Greenebaum, Chicago, Ill.

The first Board of Directors were: Mrs. Dave Levy, Memphis, Tenn.; Mrs. K. Hays, Cleveland, O.; Mrs. M. Thurnauer, Cincinnati, O.; Mrs. S. Adler, Milwaukee, Wis.; Mrs. N. Nathan, Louisville, Ky.; Mrs. A. Wolfsohn, Quincy, Ill.; Mrs. R. Goldsmith, St. Louis, Mo.; Mr. Simon Heavenrich, Detroit, Mich.; Mr. Phil. Klopfer, Dayton, O.; Mr. Max Dinkelspiel, Nashville, Tenn.

Trustees Messrs. Isidore Bush, William Kriegshaber and Henry Greenebaum were authorized to draft the by-laws, rules and regulations for the management of the institution. They were ably assisted in the work by Mr. Louis Abraham.

Mr. and Mrs. Louis Aufrecht of Cincinnati, were the first superintendent and matron of the institution. They began their work September, 28th, 1868, with thirty-eight children under their charge.

The first contribution to the Sinking Fund amounting to three thousand dollars, was received by the institution in 1869 from Mrs. Hannah Stix, in memory of her husband. Mr. Nathan Stix, the interest of the fund was to be used as a Mechanical Interest Fund to assist boys who were dismissed from the Asylum in learning a

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trade. Regular divine services were instituted to be held every Friday evening and every Saturday morning, in the year 1870; and these services have been kept up ever since. The boys were gradually taught to read the entire services. In 1871 a library was established, the foundation for which was made by donation of a collection of books from a literary society and from Montefiore Lodge, B. B., both of Cleveland, O. The library has been greatly increased and now numbers over fifteen hundred volumes of the best juvenile books. The older children have the privilege of reading these books; one of the oldest acting as librarian. In 1874 a new wing and laundry was added. In 1875 the office of secretary was divided into recording and financial secretary, Mr. M. Buchmann being elected financial secretary, a position which he holds at the present time, and Mr. Kriegshaber remained as recording secretary. In that year the first scholar was sent to the Hebrew Union College in Cincinnati. The next year an Industrial Department was established by opening a shoe shop. The building being filled to its utmost capacity, a committee was appointed to consider plans for enlarging the building. The committee also recommended that a separate school-house be built and that the building be heated by steam. Dr. S. Wolfenstein is elected recording secretary. In 1878 the annual meeting is changed from October to July and Mr. and Mrs. Aufrecht resign their positions as superintendent and matron of the Asylum. Dr. and Mrs. S. Wolfenstein are elected as their successors in 1879. The ceremony of confirmation was introduced at the eleventh anniversary and was made a part of the anniversary exercises, and has continued so up to date. In this same year steam heating was introduced and the school-house was erected and dedicated in July, 1880, in memory of Mr. Abraham Aub, the first President of the institution, who died November 9th, 1879, in Cincinnati. It is called the Abraham Aub Memorial. Mr. A. Weiner was elected to succeed Mr. Abraham Aub as President of the Asylum, and most faithfully did he perform his duties during the term he was in office. The kindergarten was introduced in 1881. In 1883 steam laundry machinery was introduced. It was decided to build a hospital, and manual training for the boys was recommended by the Superintendent. Stenography and type-writing were introduced in 1884. In that same year a committee was appointed to formulate plans for a new building which was finished and dedicated in 1888 at the twentieth anniversary. The twenty-fifth anniversary of the institution was celebrated with appropriate ceremonies in July, 1893, and was a grand affair, which was witnessed by a vast concourse of people. From the small beginning of thirty-eight inmates the institution now contains five hundred children, two hundred and twenty girls and two hundred and eighty boys. During the twenty-nine years of its existence this institution has done a grand work for the orphans and may justly be called a model orphan asylum. The present officers of the institution are:

Executive Officers—David Adler, Esq., Milwaukee, Wis.,

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President; Wm. Stix, St. Louis, Mo., Vice-President; Kaufman, Hays, Esq., Cleveland, O., Treasurer of General Fund.

Trustees—S. Heavenrich, Esq., Detroit, Mich.; J. Goldsmith, Esq., Cleveland, O.; Henry Greenebaum, Chicago, Ill.; Dr. M. Samfield, Memphis, Tenn.; M. Mohr, Esq., Montgomery, Ala.; Sam Schloss, Esq., Memphis, Tenn.; Nat Strauss, Esq., New Orleans, La.; Louis S. Levy, Cincinnati, O.

Officers—M. Buchmann, Esq, Cleveland, O.; Financial Secretary; Dr. S. Wolfenstein, Cleveland, O., Recording Secretary and Superintendent; Miss Johanna Weil, Matron.—*Jewish Review.*

On Sunday, July 11th, 1897, a reception was tendered to the officers, trustees and directors of the B'ne B'rith Orphan Asylum, by the Educational League which was instituted by the Baron de Hirsch Lodge of Cleveland and Rev. Dr. Gries. The arrangements were in charge of the local committee. Mr. M. A. Marks, president of the temporary organization, opened the meeting with a graceful address of welcome. Interesting and inspiring addresses were then delivered by Rabbi Abraham Simon, of Sacramento, Cal., Mr. Phil W. Frey, of Evansville, Ind.. Rabbi Moses P. Jacobson, of Chicago, and Rabbi Moses J. Gries, of Cleveland. A fine musical programme was rendered. Mr. Charles Haverdill sang the "Song of Thanks, giving," and Prof. Herman O. C. Kortheuer played an "Overture" and a "Fantasie" in a most delightful manner. Mr. Sol. Marcosson played "Air in G-string," which was enthusiastically encored.

No attempt at securing subscribers was made, but a number of patron members were enrolled, and Mr. Samuel Grabfelder, of Louisville, Ky., enrolled his name as the first honorary life member. Honorary life-membership cost $100.00, but Mr. Grabfelder gave $500.00—$100.00 annually for the next five years.

At the conclusion of the addresses and music, the officers of the Orphan Asylum received in the parlors of the Temple. On Monday morning, at 11.30, the first annual meeting of the Educational League met in regular session in the parlors of the Orphan Asylum. Mr. M. A. Marks called the meeting to order. Mr. Sam. Grabfelder was called to the chair to act as temporary chairman. A constitution was then offered and adopted. The committee on nominations, consisting of Mr. Wm. Stix, of St. Louis, Mo., Mr. Adolph Freund, of Detroit, Mich., Rabbi Abraham Simon, of Sacramento, Cal., and Rabbi Moses J. Gries, of Cleveland, then reported the following: For president, M. A. Marks, of Cleveland; for vice-president, Jacob Furth, of St. Louis; for treasurer, Dr. S. Wolfenstein, Cleveland; for secretary, Rabbi Moses J. Gries, Cleveland; for board of managers, Victor Abraham, Cincinnati, David Adler,

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Milwaukee, Morris A. Black, Cleveland, Alfred Freund, Detroit, Mich., Philip W. Frey, Evansville, Ind., Samuel Grabfelder, Louisville, Rabbi Moses P. Jacobson,Chicago, Fred Lazarus, Columbus, Nathan Loeser, Cleveland, Barney Mahler, Cleveland. Alfred Mueller, Denver, Col., Louis Newburgher, Indianapolis, Dr. M. Rosenwasser, Cleveland, William Stix, St. Louis, N. M. Uri, Louisville, Ky. the other six members of the board of governors to be appointed by the executive board. Mr. M. A. Marks, of Cleveland, was elected President.

AT a regular quarterly meeting of Bay City Lodge, No. 178, of Bay City, Mich., on which occasion a large number of members were gathered, a very interesting installation of officers took place for the ensuing term as follows: President, S. Kaichen; Vice-President, S. Meister; Monitor, S. Littauer; Secretary, Wm. Sempliner; Treasurer, J. Ablowitz; Warden, G. Grabowsky. Arrangements are in progress to celebrate the twenty fifth anniversary of Bay City Lodge which will take place in August.

"THIS is the kind of vacation some of the American Rabbis enjoy, of whom ignorant and malicious scribblers never tire saying evil things: Dr. Voorsanger spent his first week of vacation in Portland, giving five lectures during the week. On Tuesday night the Doctor addressed the joint meeting of B. B. Lodge; on Thursday morning he delivered an oration before the Grand Lodge of Masons of the State of Oregon; on Thursday night he presented the aims and objects of the I. O. B. B. at an open meeting held at the temple; on Friday night he gave the lecture in the course of the services and on Sabbath morning preached at the orthodox synagogue.—This is but one of many cases which furnish good illustrations of an American Rabbi's activity, even during vacation." —*Jewish Voice.*

THE joint installment of the newly elected officers of the Philadelphia lodges was held at Covenant Hall. The regular term of the B'ne B'rith Manual Training School was brought to a close on Thursday evening, July 1st. The school numbers 48 pupils divided into four classes. The subjects taught are mechanical drawing, wood-work and tin-smithing. A considerable improvement in regularity of attendance was noted, and a slight increase in the percentage of latenesss in June over the previous month. At the Summer Sessions of the school, which will be held three times a week, instruction will be given in free-hand drawing, etc., tin-smithing and physiography.

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MAIMONIDES LODGE of Nashville, Tenn., held a meeting recently at which new officers were elected, as follows: Jake Levine, President; Louis Franklin, Vice-President; M. Werthan, Secretary; Sam Lagenstiler, Treasurer; M. Feldman, Warden, and Abe Wolf, M. Klein and Sam Lagenstein, Trustees.

ABOUT seventy ladies who are interested in the organization of a lodge of the Daughters of Judah, met in B'ne B'rith Hall San Francisco, Cal., and after some discussion decided to adopt the name of Ruth Lodge No. 1, for the new organization. It was decided that the wife or daughter of any member of the Order shall be eligible to membership. The following were appointed a committee on constitution and by-laws; Mrs. H. Gutstadt, Mrs. M. Aaron, Mrs. R. Max, H. Gutstadt and L. Goldstein. After deciding to meet on the second and fourth Wednesday in each month an adjournment was taken.

THE news of the death of Fanny Mayer, wife of Mr. R. A. Sonn, which occurred at her home in Atlanta, occasioned great sorrow and regret among her numerous friends in this city. She was a native of Cleveland, a daughter of the late Leopold Mayer, and her family has the sincere sympathy of hosts of friends. A bereft husband and two children survive her. Mrs. Sonn has for several years been the matron of the Atlanta B'ne B'rith Orphan Asylum, and it was while in the discharge of her duty of caring for the little ones, she contracted the dread disease, scarlet fever, from the effect of which she could not recover. After suffering for seven weeks, surrounded by loving friends, she passed away, a martyr to the cause of the orphans and the friendless. No person in Atlanta had more friends than she, and the entire Jewish community of that city is in mourning.

MEMORIAL services in honor of the late Trustee, A. J. Friedlander, of the B'ne B'rith Orphan Asylum, were held at the chapel of the Asylum on July 11th. The services were largely attended.

THE twenty-ninth anniversary of the B'ne B'rith Orphan Asylum at Cleveland, Ohio, was celebrated during the past month with appropriate exercises. There were 55 graduates at the Confirmation exercises. The ceremonies closed with a lawn fete.

ARARAT LODGE No. 13, of Hartford, Conn., had an outing at Riverside Park, on July 18th, which was largely attended and was a thoroughly enjoyable event. The lodge has initiated two candidates during the past month, and expects additional members during the coming months.

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THE *American Hebrew News* of Portland, Ore., says:

It is pleasant to perceive that here in Portland we maintain three I. O. B. B. lodges in prosperous standing, well patronized by people of every calling, and in our lodge rooms we meet as representative a body of fraternal members as may be found enlisted in any worthy cause or enterprise, all industriously active to promote the welfare of their lodge. No matter how much they may differ outside in their opinions and views and religious convictions, here they stand united to devote their best efforts to the advancement of their fraternal cause.

Oregon Lodge 65 will always command a prominent place by reason of its long existence and splendid record, which is one of great progress and marked success, both from benevolent and fraternal points of view. The Oregon Lodge, moreover, enjoys the distinction of having been the first institution in this city, and presumably the Northwest, to unfurl the banner and promulgate the noble principles of that grand order, B'ne B'rith. Oregon Lodge was organized April 16th, 1866, with a charter membership of 24; at present they have 59 members. The following are the officers: President, M. Ball; Vice-President, L. Barman; Recording Secretary, L. Lachman; Financial Secretary, C. H. Friendly; Treasurer, N. Goodman; Assistant Monitor, N. Wolf; Guardian, M. Wertheimer; Trustees, S. Mitchell, L. Friedman, Wm. Friedlander

Portland Lodge 416. It may be said that young as is Portland Lodge, having been organized May 31st, 1891, only six years, it does not lag behind its sister lodges as regards its high standard as a benevolent and fraternal association, but even surpasses them, inasmuch as a majority of its members are not beneficiaries, cheerfully remit their dues, but never draw on its funds for assistance, thus manifesting that their affiliation with and devotion to their lodge is actuated solely by an unselfish principle of self-denial, that strives to secure increased comforts and benefits to others by depriving itself of them—a worthy example indeed to emulate. Portland Lodge has outrivaled all others in the glorious achievement of the noble objects inscribed upon the banner of the great Order of B'ne B'rith. The present membership numbers eighty. The officers are: President, Cecil Bauer; Vice-President, Julius C. Lang; Recording Secretary, S. Julius Mayer; Financial Secretary, Julius Goldsmith; Treasurer, L. Rau; Assistant Monitor, A. Kraemer; Warden, E. H. Lauer: Guardian, Sampson Hirsch; Monitor, Sig Sichel; Trustees, Henry Ackerman, Jacob Fleischner, Albert Feldenheimer.

North Pacific 314, is the second oldest lodge in Oregon, having organized April 13th, 1879, and has a present membership of eighty-one in good standing, and has accomplished some great and noble work in its time. The following are the officers: President, J. Jaskulek; Vice-President, A. Rosenthal; Recording Secretary, I. Gumbert; Financial Secretary, I. Isaacs; Treasurer, S. H Abrams; Monitor, J. Adler; Guardian, W. Brown; Trustees, M. Rybke, Z. Swett, S. Raphael.

In conclusion we beg to state that as Past District Deputy, Mr. Sol. Blumauer, has done some good work for the Order in Oregon and our present District Deputy Grand, Sig. Sichel, is striving to impress upon every true Israelite that it is his duty to become a member of this Order, as it stands this day as one of the greatest orders on the globe. Mr. Sichel is taking a great interest in this Order and his reward certainly will come.

MRS. EVA BLACK, the widow of the late Hermann Black of Cleveland, has given to the B'ne B'rith Orphan Asylum of Cleveland an endowment of $4,000, the interest of which is to be used for scholarships for the study of science. The money will be placed in the sinking fund of the asylum, and will draw 6 per cent.

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interest. The $240 is to be equally divided each year between two members of the graduating class, one a boy and the other a girl, who are to be sent to some scientific institution. A special feature of the endowment is that the scholarships are to be used only for the study of science, and in no case for the study of theology.

"THE Maimonides Library has removed to its new quarters on Lexington Avenue, corner 58th Street, and very bright, cheerful and commodious quarters they are. For making this large and varied collection free to all, the B'ne B'rith deserves well of the public. Although situated but a short distance from another free library—the Aguilar—the large number of German books in the Maimonides will be useful to many people living in that part of the city."—*Hebrew Journal.*

THE summer sessions of the B'ne B'rith Manual Training School of Philadelphia are held three times a week. On Monday at 4 p. m. instruction is given in free-hand drawing; on Wednesday at 4 p. m. in tinsmithing, and on the same day at 8. p. m. in Physical Geography.

SPEAKING of an effort now being made to organize a "National Jewish Sanitarium," at Denver, Colorado, the *American Israelite* says:

We have often in the past strongly advocated the making of a National Hospital for Consumptives of the Denver Institution. In fact, the plan was first suggested by the *Israelite*, which tried hard to induce the Order of B'ne B'rith to undertake the work, especially District Grand Lodge No. 2, within whose jurisdiction Denver lies. The matter was brought before the Grand Lodge convention several times. It was by it, in 1895, referred to the Constitution Grand Ladge which met at Cincinnati that year, where $1,000 was appropriated, to be paid to the institution when it was in operation. In 1897, at the Indianapolis convention, District Grand Lodge No. 2, Independent Order B'ne B'rith, appointed a committee to see what could be done in the matter and report next year. It would be a pity if the Order allowed any other body to undertake this work. *Noblesse oblige;* the Order of B'ne B'rith is so much the best qualified to carry on a great undertaking of this kind that we would not like to see it under any other auspices. Its work for the orphan asylums, Yonkers Home for Aged, etc., shows what it can do. We hope soon to be able to report that it has decided to go ahead in this matter, and no doubt the Council of Jewish Women will lend them their valuable services. Between them they would achieve a glorious success.

Domestic Notes.

APPLICATION was made for a charter for a Hebrew congregation at Chattanooga, Tenn. The incorporators are H. Koblentz, N. Fonburg, W. Friedman, M. Goldstine and M. Miller.

THE twenty-ninth annual meeting of the Orphans' Guardians of Philadelphia, Pa., was held recently at the Keneseth Israel Tem-

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ple. President Arnold Kohn was in the chair, and S. W. Goodman, Secretary. The report of the treasurer, M. C. Hirsch, showed receipts during the year of $12,308.05; expenses, $12,224.81; leaving a balance of $83.24. In the investment account there is a balance of $13,912.03. The Secretary, S. W. Goodman, submitted a report showing a membership of 453. The society has now 38 wards, 13 boys and 25 girls.

Dr. E. G. Hirsch, of Chicago, was the orator at the commencement exercises of the Armour Institute, on June 15th.

Twenty-seven nurses were graduated from the Mount Sinai Training School for Nurses, at 67th Street and Lexington Avenue, New York. Isaac Stern made the opening address, and at the close of the exercises distributed the diplomas. Miss Ada Everett Barton delivered the class address.

At the meeting of the Board of Directors of the Hebrew Technical Institute the following additions to its fund were reported: the gift of $250 for the purchase of tools and physical instruments from Mr. Julius Goldschmidt; the gift of a band saw from Mr. James Loeb; the bequest of $500 by the late Mr. Bernard Cohen, which it was voted to apply to the purchase of speed lathes for the wood-working department; the bequest of $1,000 by the late Mr. Leopold Boscowitz, which it was voted to apply to the general purposes of the school.

The reports read at the 32d annual meeting of the Jewish Hospital Association of Philadelphia, show it to be in a fairly flourishing condition. The expenditures for the year were $71,471.96. 648 patients were treated in the Hospital, and 12,450 in the Matilda Loeb Dispensary. The Training School for Nurses is doing excellent work. It has ten students, five of whom are Jewesses. The election for officers to serve during the ensuing year resulted as follows: President, William B. Hackenburg; Vice-President, Hon. Mayer Sulzberger; Treasurer, August B. Loeb, Secretary, Ephraim Lederer; Corresponding Secretary, Herman Jonas; Directors for three years, August Wise, Benjamin Wolf, Harry Fernberger and David Kirschbaum.

Congregation Children of Israel, of Hartford, Conn., which at present has about 140 members, is about to erect a synagogue, which is expected to cost from $15,000 to $18,000.

Representatives of the Baron de Hirsch Fund and Mme. de Hirsch purchased a big plot of ground extending from the north side

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of Sixty-third Street to the south side of Sixty-fourth Street, just east of Third Avenue, New York, as a site for two industrial training schools and a home for girls. On the Sixty-third Street end of the property a five-story, fire-proof building, 100 feet front, will be erected at a cost of $100,000. It will be known as the Clara de Hirsch Home for Working Girls, and will be conducted on non-sectarian principles by a board of woman trustees, which includes Mrs. Clendennin, daughter of Horace Greeley; Mrs. Oscar Straus, Mrs. Julius Goldman and Mrs. Florentine Sutro. In the rear, fronting on Sixty-fourth Street, a five-story building, similar in its construction to the girls' school, will be erected. It will be known as the Baron de Hirsch Trade School, and boys of Jewish parentage will be instructed in the trades and arts. Myer S. Isaacs, President of the Board of Trustees, expects that the building also will cost $100,000. Work on the structures will be begun at once, and it is believed that they will be finished by next spring. Endowments for the maintenance of the institutions have been provided, that for the boys' school out of the Hirsch fund and that for the girls' home by Mme. de Hirsch herself.

A YOUNG Men's Hebrew Association has recently been organized at Pine Bluff, Ark. It starts out with the very respectable number of 51 and hopes to add many more. It will pay particular attention to educational matters.

AMONG the first congregations which have elected a woman as a president is the Jewish congregation in Sioux City, Iowa. The lady's name is Mrs. J. M. Cohen.

THE death of Archbishop Janssens, of New Orleans, evoked heartfelt sympathy on the part of the Jewish community. Touro Synagogue tendered a most elaborate floral emblem as a tribute of honor, and Sinai Temple sent a letter of condolence to Vicar General Bogaertz.

THE name of Dr. Abram S. Isaacs of New York City was unintentionally omitted in the list of Jewish professors in the universities and colleges of the United States, which was published in our last issue but one.

THE Astor Library has recently made a purchase of 1,800 works, chiefly Hebraica and largely dealing with representatives of the Russian Jewish literature.

JACOB H. SCHIFF of New York, has made a donation of $500 to the Hebrew Union College of Cincinnati, Ohio.

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LEWIS MAY, who died recently, in the City of New York, was President of the Temple Emanu-El for thirty-two years. The funeral service was held in the Temple and was largely attended. The deceased was seventy-five years of age.

IN the will of Mayer Lehman, who recently died in New York City, several bequests are made to charitable institutions as follows: Mount Sinai Hospital, $15,000; Hebrew Benevolent and Orphan Asylum Society, $7,5000; Montefiore Home for Chronic Invalids, $5,000; Hospital for Hebrew in the New Orleans, Orphan and Widows' Home in New Orleans, called the Home for Jewish Widows and Orphans, and the Lebanon Hospital, each $3,000; the Educational Alliance and the Hebrew Technical Institute, $2,500 each; Home for Aged and Infirm Hebrews and St. Marks' Hospital, each $2,000, and the New York Orthopaedic Dispensary and Hospital, the German Hospital and the Hebrew Infant Asylum, each $1,000.

DR. HENRY GERSONI, the well-known Jewish scholar, rabbi and writer, died at his home in New York, on June 29th, aged 54 years. He was an accomplished linguist and wrote many articles on the Jews in Russia. He formerly was at the head of congregations in Atlanta and Chicago. Dr. Gersoni was born in Vilna, Russia, and studied at universities in St. Petersburg and Berlin, both of which conferred the degree of D.D. on him. He was eventually banished from Russia for political reasons, and came to New York in 1856 and preached in the Temple Emanu-El. He also wrote for the *Jewish Times* until 1875, when he accepted a place as rabbi in Atlanta, Ga. Thence he went to the Temple B'nai Sholom of Chicago. He resigned to establish the *Jewish Advance*, which he published for two years. Fourteen years ago he went again to New York, where he supported himself by his pen. He was the editor, until recently, of the *Hebrew Journal*, and occasionally contributed to *The Reform Advocate*. He was skilled in many tongues, including Greek, Arabic, Hebrew, French, German and the various Slavonic languages. He leaves a wife, a brother in Russia, and a sister, Mrs. Shabad, in Chicago.

THE sessions of the Summer Assembly of the Jewish Chautauqua at Atlantic City, N. J., began July 25th, and will end August 8th. There will be morning and afternoon meetings, and a series of popular lectures and social entertainments has been arranged for the evenings. The Assembly is in charge of the Rev. Dr. Henry Berkowitz, chancellor of the Jewish Chautauqua, and Dr. Lee K. Frankel, director.

RABBI AND MRS. M. SPITZ, of St. Louis, celebrated the twenty-fifth anniversary of their wedding on Sunday, July 18th.

THE Hebrew Sanitarium of New York City has received about $4,500 to date. The excellent work done requires additional donations, however.

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Foreign.

ENGLAND.

SERVICES in honor of the Queen's jubilee were held at the Great Synagogue in London by the Chief Rabbi. Baron Rothschild and the Lord Mayor of London were present. Lord Mayor Phillips, of London, was raised to a baronetcy by the Queen.

THE Lord Mayor Phillips of London entertained the friends and supporters of the Jews' Hospital and Orphan Asylum, at dinner in the Egyptian Hall of the Mansion House. In proposing "The Queen" the Lord Mayor departed from his usual custom to call attention to the fact that the giving of that dinner at the Mansion House, where the company was composed entirely—with the exception of the Sheriffs and his Chaplain—of members of his own race and faith, bore testimony to the glorious principles of religious liberty that existed in England during her Majesty's reign. The sum of $60,000 was raised at the dinner in aid of the hospital.

IN the course of his pastoral tour, the Chief Rabbi of England took occasion, at Birmingham, to denounce the evil wrought and the disgrace brought upon the Jewish people by money lenders.

A SYNAGOGUE was opened at Cardiff. The synagogue was designed by Mr. T. Morrocci, dictated by Mr. Plicco. The opening ceremonies were by the chief rabbi, Dr. Adler, who came for the occasion.

THE new Hebrew Burial Society of Liverpool, at a meeting held recently, agreed to a suggestion made by the old Liverpool congregation (which was the oldest Jewish cemetery here) to take one-fourth of the charity burials. It was resolved that there should be no distinction in the rites of the charity burial and others. An illuminated testimonial was tendered to the ex-chairman, Mr. Marcus.

A SEMI-ANNUAL meeting of the Hebrew Sheltering Home, of Liverpool, was held recently, at which the following vacant offices were filled: Auditors, Messrs. Dorpinkle and Levey; Treasurer, Mr. H. Harris.

RUSSIA.

THE householders of Aloushta have addressed a petition to the Russian home secretary to allow Jews to reside at Aloushta during the summer season. They point out that since Jews have been prohibited to reside on the southern shore, the local householders, who are mostly dependent for their living on the rent for

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flats and apartments, have been suffering heavy losses, while, at the same time, earnings have diminished in other occupations as well. According to the local papers this petition was signed by nearly all the householders of Aloushta.

FOLLOWING the communications between the minister of agriculture and imperial domains with the ministers of the interior and foreign affairs, the Russian consuls abroad have been notified that there will be no objection on the part of the minister of the interior to the *visa* of the passports of any foreign Jewish savants who may wish to take part in the forthcoming International Geological Congress in St. Petersburg, and who have certificates from organizing committee of the Congress.

THE Society for the Promotion of Literature and Science amongst the Jews held its annual meeting recently at St. Petersburg. The report for the year just concluded shows a considerable increase in the number of members, and records a donations of ten thousand roubles by Herr Poliakoff. Herr M. Goldenberg, the secretary of the library department, is now gathering material for the compilation of a history of the Jews in Russia, which the society intends to publish. Eight schools were subsidized, and a large number of schools, libraries and societies received grants in the shape of books.

A NEW girl gymnasium is shortly to be opened in Byalostock. Herren Godo, Moes, and Buchholt have given 10,000 roubles, and 20,000 roubles have been taken from the meat tax. This is another instance where the revenues derived from this impost have been applied for other than Jewish purposes.

IT is stated on excellent authority that the senate at St. Petersburg is considering the abolition of the meat tax. The governors of the various governments have been requested to supply statistics and information regarding this tax. It may be remarked that this tax, which is levied solely for Jewish purpose, is in the majority of cases put to other uses, and when any money is required special permission is necessary before the amount wanted can be obtained. Such a case recently occurred in Taganrog, the Jewish community of which, needing 300 roubles for their Talmud Torah, had to petition the authorities at St. Petersburg to permit them to receive the above sum out of a tax levied for their especial use.

ACCORDING to the *Kievlanin*, a well-known anti-Semitic paper, Herr S. Weinstein, a prominent citizen of Vinitze, in the govern-

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ment of Podolsk, has borne the cost, amounting to 40,000 roubles, of the erection of the orthodox church in his native town. The paper states further that the Jewish inhabitants have contributed greatly to the prosperity of the place.

THE Jewish people of St. Petersburg are constructing a building to be devoted to Jewish literature and science, which is estimated to cost $100,000.

AUSTRIA-HUNGARY.

THE new Adele Brody Children's Hospital has been dedicated in Budapest. The hospital was founded by Herr Sigmund Brody, member of the Hungarian House of Magnates, in memory of his wife, and the greater part of the cost was defrayed by him. His contributions amounted to 220,000 florins for the building and 100,000 florins for the maintenance fund. Although it is a Jewish hospital and will be administered exclusively by Jews, patients of other denominations are admissible. The dedication was graced by the presence of the prime minister of Hungary, Baron Banffy, and by the minister of the interior.

SIXTY-EIGHT names are engraved on an obelisk erected at Brezany, Galicia, in memory of the soldiers of the Fifty-fifth Regiment who fell in the campaign of 1866. Of this number thirty-eight are those of Jews.

THE Budapest Jewish community has lost M. Charles Reusz, who passed away recently at the age of 86. He was a first-class Talmudist, a man of fine character, and thoroughly enlightened. Herr Reusz was a large landed proprietor, and was a great benefactor to charities. The funeral was marked by a demonstration of respect, in which nearly four thousand Jews and very many Christians participated. The Rev. Dr. Samuel Kohn and the Rev. Dr. Kayserling, chief rabbis, delivered addresses, and at the cemetery Dr. Francis Mezey, secretary of the Chevra Kadisha, of which he was president for twenty-one years, pronounced the sermon.

GERMANY.

WHEN Ahlwardt, the great anti-Semite, was delivering a lecture to a small audience at Magdeburg, the receipts at the gate were taken by an officer of the law to satisfy one of his many creditors,

AT the request of Count von Waldersee, Colonel-General of Cavalry, Dr. Leimdorfer has sent him a large number of copies of the sermon he preached in the Temple, at Hamburg, on the centenary of the birth of the late William I., for distribution among Jewish soldiers serving in the Ninth Army Corps.

FRANCE.

THE annual report of the Rothschild Hospital in Paris shows that during 1896, 1,600 patients were admitted, of whom 56 were Christians. The establishment also comprises homes for the aged and incurables, the number being 84 and 68 respectively. The

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income for the year amounted to 275,000 francs, and the expenditure to 253,000 francs.

A LARGE number of Jews have been appointed members of a newly appointed Superior Commission of Fine Art and Decorative Art Exhibitions. Among them are the Barons Alphonse, Gustave, Edmund and Adolphe de Rothschild, Count Isaac de Camondo, Ferdinand Dreyfus, member of the committee, of fine arts at the ministry of public instruction, Salomon Reinach, Senator Millaud, Anton Valabrègue, and Charles Ephrussi.

MADAME JULES PORGES has received from the government a gold medal for placing her residence, which is close to the scene of the Paris catastrophe, at the disposal of the wounded and nursing them herself. Madame Porgès is a sister-in-law of Mme. Theodore Porgès, who lost her life in that terrible fire.

INDIA.

DR. HAFFKINE presided at the prize distribution of the Grant Medical College in Bombay. This was the first occasion that a Jew occupied the chair at this function at the College.

ONE feels gratified to learn, says the *Bene Israelite*, in days when caste rules have been enforced in Indian regiments, that Subedar Haeem Benjamin has been promoted to Subedar-Major (a post ranking with Major in an English Army), and Jemadar Adjutant Moses Samuel promoted to Subedar (a post ranking with Captain in an English Army). Both these commissioned officers belong to the 22d Bombay Native Infantry.

TURKEY.

THE Sultan appointed a chief-rabbi of the province of Thessaly to have his seat at Larissa, the capital of the province. It seems, therefore, that the Sultan means to stay in Thessaly, and will not let it go back to Greece.

SOON after the news of the first victories of his troops reached Constantinople, the Sultan sent a considerable sum to the acting chief-rabbi of Turkey for distribution among the Jewish poor. He had only sent a short time previously 30,000 piasters to the rabbi for the purchase of matzoth, meat, and wine, to be presented in his name to the poor for Passover. Last year the Sultan made a similar gift 'the equivalent to which in our currency is about $1,500.

ACHMED HAMID PASHA, a Turkish marshal and chief of the sixth division, who has gained some fame in the recent campaign against the Greeks, is a Jew by birth. The general was born in Bresin, in the government of Petrokovshen, and emigrated to Turkey when he was 15 years old.

MOROCCO.

IN recognition of the long and valuable services rendered to the Austrian Legation at Tangier by Mr. Isaac Abensur, he has been created a Chevalier of the Order of Francis Joseph by the Emperor of Austria.

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PUBLISHERS' NOTES.

ARTISTIC ADVERTISEMENTS—of Columbia bicycles have well-merited world-wide renown. The distinctive beauty and workmanship of Columbias is appreciated at a glance--just so the attractiveness and artistic merit of their pictured illustrations.

It is our desire to make better known by Columbia advertisements the delights of bicycling in its truest and best appreciated aspect—to do this it is necessary to depict the natural bicycle scenes of every-day life. We therefore inaugurate our photographic contest and offer prizes of such value as to stimulate the best effort.

Awarding Prizes. In awarding the prizes eye-catching and advertising qualities, ingenuity of ideas, and appropriateness of subject will have equal weight with artistic merit.

First Prize. The first prize will be awarded for the photograph in which shall appear one or more of our '97 model Columbias, with the best and most attractive surroundings and background.

Second Prize. The second prize will be awarded for the best photograph of one or more Columbia bicycles in motion, with rider or riders.

Third Prize. The third prize will be awarded for the best photograph of any bicycle in motion, with rider upon it.

Fourth Prize. The fourth prize will be awarded for the best photo graph of an attractively gowned girl or woman on any bicycle.

Fifth Prize. The fifth prize will be awarded for the best photograph of an amusing or comical scene in which one or more bicyles figure.

Observe Well. All photographs must be at least 3x3 inches in size, and may be larger. They should be properly toned, and mounted. Each photograph must be forwarded to us marked plainly in ink on the back, with the name and address of sender, and number of prize for which it is entered.

Charges. Express charges or postage must be fully prepaid. We will refuse receipt of photographs on which charges are due.

Important. All photographs submitted in this contest are to become outright the property of the Pope Manufacturing Company, to be used by them as they may desire, whether they be prize winners or not.

Time Limit. The competition will close October 1st, 1897, and photographs received after that date will not be entered.

Awards. The awarding of prizes will take place as soon as possible after October 1st, and in judging the photographs we shall associate with ourselves a number of leading artists, designers, and advertising experts not competing and not likely to be prejudiced in their choice.

Notice. Upon each photograph submitted, it must be stated for which prize it is entered; whether first, second, third, fourth, or fifth.

The Prizes to be awarded are as follows: 1st Prize, One 1897 Columbia Tandem, $125; 2d Prize, One 1897 Columbia Bicycle, $75; 3d Prize, One 1896 Columbia Bicycle, $60; 4th Prize, One 1897 Hartford Bicycle, $50; 5th Prize, One 1897 Hartford Bicycle, $40.

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AN OPEN LETTER TO MOTHERS.—We are asserting in the courts our right to the exclusive use of the word "Castoria," and "Pitcher's Castoria," as our Trade Mark.—I, Dr. Samuel Pitcher, of Hyannis, Massachusetts, was the originator of "Pitcher's Castoria," the same that has borne and does now bear the fac-simile signature of Chas. H. Fletcher on every wrapper. This is the original "Pitcher's Castoria" which has been used in the homes of the mothers of America for over thirty years. Look carefully at the wrapper and see that it is *the kind you have always bought*, and has the signature of Chas. H. Fletcher on the wrapper. No one has authority from me to use my name except the Centaur Company of which Chas. H. Fletcher is President.

March 8, 1897. SAMUEL PITCHER, M.D.

SLEEP FOR THE BABY.—A cause of sleeplessness not at all due to disease is produced by excitement just before being put to bed, especially after it has had its last bottle or been fresh fed. Our city babies are of an excitable temperament, and, as a rule, do not get enough fresh air and sunshine. The result is that fatigue, which should naturally invite prolonged and peaceful sleep, is accompanied by a degree of excitement which prevents this. After taking the breast, or its bottle, or bowl of food, there is a feeling of drowsiness, which will soon, if not disturbed, result in sleep, but if this tendency is once disturbed, it will, in most cases, cause a wakeful night. To the father who has been at his desk or shop all day, the temptation to have a romp with the baby before it goes to sleep for the night is well-nigh irresistible, but in the interest of the baby it must be restricted. The excitement of playing just after its last meal, and just before its regular sleeping time, is sure to produce wakefulness and an excitement of the brain which may take hours to overcome. In children a year old or over, sleeplessness from no apparent cause may be relieved by a hot foot-bath.

Still another cause of wakefulness in an infant is hunger. It matters not if the child be breast-fed or bottle-fed, it frequently happens that in spite of appearances the food is insufficient in quantity or wrong in quality, so that it fails to meet the full requirements of nutrition. I have frequently found this to be the case in spite of the mother's protest that her supply of milk was abundant, and that, to all appearances, it was of standard quality. If a child is losing weight or at a stand-still, and if there be no other obvious cause for its wakefulness, it is in all probability due to the character or quality of the food. If the infant is being suckled, try a bottle of food as warm as the child can take it, consisting of Mellin's Food and water, the proportions being a tablespoonful of the food and hot water and milk enough to fill the bottle. This is far better and more effectual than bromides or any other hypnotics. Children who are bottle-fed are often underfed, and are put to bed hungry and unsatisfied because the food is insufficient.—Dr. Robert N. Tooker in "All About the Baby."

OTTO HUBER'S MALT EXTRACT.—There is nothing like it for building up the system. The extract of malt which the Otto Huber Brewing Co,

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bottles under the name of "O-H" is well described under the appellation of "Bottled Vigor." Of course, it cannot be looked to for anything marvelous or impossible, and there are well-defined limits that it cannot go beyond, but it may be truthfully said that it is a great bone and tissue builder, and supplements rather than substitutes the natural processes, and there is no subsequent relapse

When used, the possibility of sleepless nights is lessened and convalescence hastened. Sound sleep is a blessing which is not appreciated by man until lost, and O-H is an insurance against insomnia. Again, this beverage stimulates the secretions, without which indigestion is probable, and is a boon to all ages. O-H is a great natural medicine, and its popularity is not strange when its excellent qualities are considered.

THERE IS NO MISTAKE ABOUT IT, GLEN'S SULPHUR SOAP is the most effective remedy for local diseases of the skin, the most wholesome beautifier of the complexion ever offered to the American public. There is no necessity of going to the expense of Sulphur baths, when with a box of this reliable purifier precisely the same effects are produced. No ointment or lotion is comparable to it.

SICKNESS AMONG CHILDREN is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Milk Co., N. Y. City.

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THE MENORAH

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THE ZIONIST CONGRESS

UTOPIAN and visionary as the appeal sounded with which the modern *faiseurs* of Zionism ushered in the movement which culminated in the Congress now assembling at Basle, the meeting of a large number of Jews in that Swiss city, representing many constituencies, can not well be ignored. The transactions of that body assuming the appellation congress will form, for some time to come, the topic of discussion by friends and opponents of the movement within the pale of Jewry and not less so by the foes of Israel, who loom up prominently in all countries of the world. The Jews ever since their expatriation have occupied a unique position in the social household of the nations among whom they lived, and, however civilization progressed, nothing seemed to change it. Christian fervor during the rise and growth of Christianity looked upon the Jews as their real antagonists, whose conversion to the Christian faith was considered the indispensable proof of the supersedence of the new faith to the old faith—from which it originated. The stubborn denial of the Messiahship of Jesus stood in the way of the full realization of the Christian dogma, the credentials of which rested altogether upon the prophecy of the Jewish Bible. The Jew was therefore looked upon by the fanatical clergy as the real enemy of the Christian faith, who alone stood in the way of a conversion of the whole world. Every effort made to bring them over failed. Neither promises of gain and high social position nor persecution and torture availed. Slain by the thousands, the surviving members of the faith uttered with the same fervency the ancient battle-cry: "Hear, O Israel, the Lord our God is One." In spite of their exceptional position, a number of them rose to high positions of influence

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and power, they became academic teachers, statesmen and financiers, but could not alter their status of denizens tolerated without vested rights which the powers that were were bound to respect. Of course, right of citizenship, as we understand it to-day, and which is the palladium of every member of a civilized state, did not exist. Even the *civis Romanus sum*, so proudly uttered, was only for the privileged classes; the plebeians were as much subject to the arbitrary treatment of the tyrants as the slave of the oligarchy. The Jews were nowhere admitted as equals with other citizens, and were but tolerated. In the Middle Ages, they lived mostly under the protection of some powerful prince, who for a valuable consideration extended to them such safeguard as his shield could afford. These Jews were a source of considerable income and the unfailing treasure-house which had to replenish the finances in every case of dry rot, which not infrequently occurred. They were considered the property of the prince, who had vouchsafed them protection to such an extent, that he often handed them over to some other prince, or to a city willing to pay for them. Nor did clergy and worldly authorities hesitate to make use of the religious fanaticism of the rabble for the purpose of driving the Jews out of the country, or slaughtering them indiscriminately and appropriating their wealth. The Jews were outside of the scant protection which the law gave to the ordinary citizen and it is natural that they longed and prayed and hoped for the re-erection of a Jewish State, as, outside of their faith in the Prophetic promises, they saw no hope of relief and deliverance except through providential interference culminating in the re-institution of nationality under a kingdom of their own. However, with the change from feudalism and absolute monarchical governments by which the source of government became vested in the people, the Jews shared the benefit of the progress made, the *Schutzjude* ceased to exist, and he, like other citizens, was hedged by the protection which the law afforded to all, though his rights were limited and curtailed until within the latter half of this century full emancipation was accorded to the Jews: that is to say, before the law he

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was made the equal of any of his fellow-citizens. Only before the law however. Socially, he was not altogether ostracized, but he had to fight his way into admission to the classes of intellect, refinement, culture and influence, and whenever he reached the top, he was soon made to feel that he was not *persona grata*, but the recognition was granted grudgingly, tardily, and the old prejudice against the Jew, resting formerly upon sectarian ground, had been transferred to his race, a prejudice that stepped in his path like a shadow, whenever he ventured to assert his rights by reason of superior culture, talent or genius. It availed him nothing to sacrifice his religious conscience, to join the dominant creed, the Jewish blood remained a taint, like the drop of the Negro blood which bars the colored man from the social recognition of the white man.

The anti-Semite of to-day cares not for the religion of the Jew (the majority of anti-Semites are mostly Christians by habit and custom), but he has economic reasons to hate the Jew, he can not bear the intellectual or trade competition which the Jew wages successfully against him and, in lieu of any legitimate weapon, he brings up from the mediæval grave the shadow of Jew-baiting, which does its work with the rabble with the same efficiency as of yore. Before the era of Jewish emancipation the Jew lived much more contented under the conditions prevailing than subsequent to it. He knew he lived in *Golus*, in exile. His faith in God, who would finally break his shackles, as he did in Pharaoh's time, nothing could shake. And the miraculous redemption from the bondage of Mizraim formed the pivot of his daily prayer. He only looked for tolertion, for a favorable consideration on the part of the reigning prince or princelet and took every social rebuff with that naive resignation which had become his second nature during the long years of his pilgrimage Nay, extreme orthodox Rabbis, such as Rabbi Mosheh Schreiber and his followers, looked upon emancipation as a misfortune, against the polity of Jewish prophecy which held out the Diaspora as a species of Divine penitential visitation, which had to be endured, and which, if changed, would lead Israel astray.

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However, outside of the clamor of Israelites who figured as heralds of civilization, of the men who led the advance in science and arts, in philosophy and the humanities, there were not a few who fought the battle of Jewish emancipation, from Mirabeau, Abbe Gregoire, Dohm and Macaulay down to Mommsen, Virchow, Baron von Suttner The battle was won, the Jews were emancipated, but anti-Semitism remained and reared its head higher than it did at any previous time in history.

Formerly, an eruption of the old hatred took place here and there; it was local. To-day it is universal. France, which claims to lead in the march of civilization, has its party led by Drumont; Germany, with its universities, has its Stoecker, Foster and its decrees of expulsion for Jews who had been settled these many years in Germany; Austria has its Lueger and Schoenerer—down to Morocco and Persia where Jew-baits are as regular as the seasons. This condition is as phenomenal and inexplicable as is the miraculous preservation of the Jews through all the centuries since their expulsion from their patrimony, impervious to the war waged against them by Pope and Kaiser, by priests and the lay rabble, to the indiscriminate slaughter during the Crusades and their expulsion from countries and cities. There is not a spot on earth in which the bones of their martyrs do not bleach, and nevertheless is it impossible to point out a corner where they do not thrive and flourish and make their influence felt.

The victory gained for the divine rights of man, upon which the American heroes of the Revolution based their claim of independence from the crown of England, was and is claimed by the Jews as the victory of the principle upon which the religion rests, which is after all the religious basis of the churches of the civilized world. It was natural that they stood up manfully for their rights, no longer accepted emancipation as a concession doled out by toleration, but as the heritage to which every man as created in the image of God is entitled. He no longer considered himself a stranger in the land of his birth, he felt himself the peer of the best and no longer submitted to the jibes and contumely of the

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lords with patience as something to be endured in humility and with resignation. Is it surprising, therefore, to see appeals like those which Dr. Herzl and Dr. Max Nordau issued approvingly received, and finding an echo in the hearts and minds of thousands of Jews who are disgusted by the unvarying attack of the anti-Semite, and who do not believe it best to submit patiently to the outrageous treatment which they receive?

Had that Congress been summoned simply and solely for the purpose of considering the so-called "Jewish Question," or rather the condition of the Jews in the various countries, and measures to counteract the mischievous agitations of conscienceless demagogus, it would have been well. Appeals might have been drawn, with the view of submitting them to the various governments in which anti-Semitism is especially rampant, invoking the various governments, on the plea of humanity, civilization and Christianity, to lend their good offices to the suppression of demagogism, which, as could readily be shown, will not stop at awakening the brutal passions of the uncultured masses towards the Jews, but will run riot and finally end in murder and destruction of the classes who are in possession of wealth and power. We have no doubt that the Russian and Roumanian governments, and certainly the Austrian and German governments, would have given a respectful hearing to a proper presentation made. As it is, the leaders started out with a project which, on its very face, was not only utopian, but ridiculous in the extreme: an independent Jewish State, with a flag representing socialism by its seven stars symbolic of seven working hours, to be erected in Palestine, a country which is not only sacred to the sentiment of the Jews, but equally sacred to the sentiment of Christians and Mohammedans. Not only is the grave of the founder of Christianity located on Mount Moriah, not only is one of the sacred mosques erected there, but the soil of Palestine has been drenched by the blood of Christian and Mohammedan warriors in their struggle for the possession of the holy places on Palestinian soil. If there were any possibility of realizing the dream of, let us say, visionaries of

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Zionism, a conflict between Jews and Christians would be invited which would sharpen the conflict and intensify the bitterness existing, which would conjure up anew a religious fanaticism that would place the present anti-Semitism far in the shade. Nor must we overlook the irreconcilable conflict among the Jews themselves.

The hope of a return to Palestine, we conceded, is indissolubly interwoven with the Jewish faith and hope. The prayer for the resurrection of Jewish national independence and the rebuilding of the Temple, with Temple service, uttered daily and with the most intense fervor on festive days, and especially at divine service on the penitential days, left a deep impress on the Jewish mind. However, the Temple service and the offering of sacrifices as of yore are yoked together and cannot be separated. The orthodox Jews of Russia, Poland, Hungary, Roumania, and certainly of the Orient, would as soon surrender their entire faith than discard their belief in the reinstitution of the official cult. That cult is part of the Mosaic dispensation, takes up a large portion of the Talmud, and a re-erection of the Jewish state without the Temple service is simply unthinkable to these people, and amounts to a repudiation of the entire religion—would, in fact, be a renegacy as great as, if not greater than, a confession of the Christian belief. These people are unfortunately misled, their heads are filled with confused notions, and what is worse, they are robbed of that consolation of faith and hope in Divine protection, which at least sugar-coated the bitter pill of their sufferings. The others, and they form an insignificant minority, stand outside of that halo of religious thought; they have neither faith, nor do they desire the restitution of a new Jewish Theocracy. They know that a renewal of sacerdotal service is out of the question for all time to come, but they play fast and loose with the political jugglery of a Jewish State under the suzerainty of the Turkish ruler and the protectorate of the European powers. They know, as well as we do, that such a new factor on the chess board of European diplomacy is not to be thought of and must not be touched. With sentiment alone, a movement like this can not be

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launched, and the managers will, we fear, only cover themselves with ridicule. Zionism thus far pursued the object of encouraging and supporting agricultural colonies in Palestine, and a few thousand Jews might well find employment there in that capacity. It should have stuck to that object and good might have been effected, but the Congress shot altogether beyond the legitimate aim of rational enterprise and will, not unlikely, draw the whole Zionism down with it. But perhaps we have done these people wrong! A few extracts from the Tishe-B'abh Contemplations, as we find them in "*Die Welt*," the organ of Zionism published under the supervision of Dr. Herzl and Max Nordau, quite bear us out. It says there:

"The ninth day of Abh is one of the most terrible and imperishable days in Jewish history. On that day the Jewish state lost its independence and the Jewish people its liberty; the daughter of Zion became a widow and the sons of Judah became homeless fugitives. On that day the *Golus* was born. Why do I not use a modern word? Why do I not say dispersion, exile, diaspora? Because no people on earth knows that expression and had no need to create an equivalent for it in its language. Neither the Poles, nor the Irish, nor the twenty millions of Ruthenes who are longing for a free Ukrain. No people knows what it is to be driven from the sod where its sires lived and were buried; to stand outside of law and protection where all the duties of citizenship are fulfilled; no people knows what it means to be homeless, ever ready to take up the pilgrim's staff, standing anxiously before the question: Whither? Only the Jews know it, because they are in *Golus*.

"On the ninth day of Abh all these national questions are aroused in us. All these historical reminiscences press forward on our mind. We pass by hurriedly all the stations of sufferings in our history, and know not when the end will be or what the next day will bring. And like the child in the renowned poem of Frug, we hurl the question toward heaven: 'When will the cup be full,' When will the *Golus* end?

"Therefore the ninth of Abh is for us more than a mere recurring day of remembrance, on which the 'Lamentations' are mechanically recited. Because we do not live merely in the past, we also live in the future. The ninth day of Abh is for us the embodiment of the most intense longing for national redemption;

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it is a proof that the people still thinks of a future: though it has been hurled from freedom and independence into a condition of dependence and slavery, it is proof that it has fallen, but has not perished.

"Our national mourning has cut loose from the ninth of Abh. We do not need to wait a whole year to be mindful of it in order to dive down into that black page of our history, because it is not the only one. But we think of it very often, perhaps daily. At times in Russia or Galicia, then in Persia or Morocco, new stations of suffering remind us of the ninth day of Abh, of the loss of our liberty and independence, of the Golus. And we realize what we have lost on the ninth day of Abh. We are entitled to lament—not only on the ninth day of Abh.

"But we do not want to lament any longer the past, but labor for the future, our future. The mother earth for which we mourn, we want to win back and our tears shall be of joy at the expectation? Away with the *Golus*—homewards be the parole."

The premises are all right but what of the deduction? Because a few representatives of Jews move for the regaining of the soil of their fathers, the *Golus* is gone and the future is all won! How sublimely ridiculous! Have these people never thought of Divine dispensation by which Israel must have been selected as martyrs for the world's good and that expatriation must have been part of that dispensation, and that the martyr will have to drain the bitter cup until with the redemption of the human race the redemption of Israel will be accomplished. "Not with power and not with might" can Israel's battle be won, but with the teachings and the laws which it held in its hands since its entrance into the family of nations: these teachings and these laws, the morality which it preaches, the sanctity of life which it inculcates, are the irresistible weapons which will encompass its freedom and its independence. We cannot pass over the fact that Israel is a "peculiar people," no matter how fully the Jews amalgamate with the people in whose midst they live, how intensely patriotic they prove themselves, as Germans, Frenchmen, Italians, Englishmen or Hungarians. They are not as other people, there is a residue which is Jewish and will remain Jewish forever. It is part of history, a phenomenon, a miracle, if you please, but the fact is there and we cannot run away from it. Our only salvation is to cling to the moral teachings,

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to the high ideal which, firmly grasped, lead nearer to God, and to spread that ideal so that the stamp of moral purity, of divine holiness, shall be impressed upon a larger and larger number of Jews. The Order of B'ne B'rith has recognized this from the start, from its very inception, has faithfully clung to it and with its spread and growth and increase of membership it may in time be able to deal with the very problems which these leaders of Zionism are apparently trying to solve but will not be able to grapple with because they start out wrong and wander from the path traced in Holy Writ and engraved with blood and fire upon the tablets of Jewish tradition and Jewish history. The ways of progress are slow and tedious, but sure, because they are God's ways. These two thousand years anti-Semitism waylaid the Jews in every possible manner, Judaism outlived it. It will outlive the present demonstration of it. But after all the peaks of the future are gilt by the rays of civilization's sun. Barbarism recedes more and more from the horizon and with the greater appreciation of man's divine appointment by credentials from the Father of Heaven, Israel will occupy also the station assigned to it from above and not in a tiny corner of the earth will it preach by word and example the Word of God, but by its presence among the people wherever the example of holiness is needed to make men purer and better.

MR. BIEN'S JOURNEY

BRO. JULIUS BIEN, accompanied by his good wife, safely returned home on the 24th of August in good health and excellent spirits. He is quite enthusiastic at the condition of the Order abroad and feels convinced that there is a future in store for it and that its influence for good will increase with the constant increase of lodges and membership. The keynote of the Order, "The Union of Israel the world over," is becoming more pronounced than ever and will become the basis of all action and aspiration. Not a union for material advantages, not a union for selfish objects, not a union that will discriminate in charity, benevolence and love of one fellow-man against others, not a union that might come in conflict with patriotism and fealty

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to country and government, but a union that aims at elevating the moral condition, the intellectual and educational status, a union that makes for the best interests of humanity, that carries out in practice what Judaism aims at in its precepts—to make the Jew better, nobler, loftier in aim and purpose and thus exemplify by his life and conduct the beauty and efficacy, nay, the dignity of the Mosaic revelation. Within that hallowed circle there can exist no differences of opinion, no customs acquired by the variety of national training can exist; and, welded together in the lodge-room for execution of this lofty mission, the masses will be gradually drawn toward it and we will be able to meet all opposition that arises against the Jews by the purity of our lives, by our exemplary conduct, by the demonstration of our love which must conquer all. Among the brethren, the conviction became firmly grounded that this union was an object grand and sublime to labor for, to expend energy and time for, that its accomplishment was not utopian, that it was a principle which appealed to every Jew, no matter what school he may follow, whether a subscriber to Reform or Conservative Judaism, whether rich or poor, whether a member of the privileged classes or following one of the ordinary pursuits of life. The aims to be followed are now understood by our brethren as they were never before, and they are laboring together with an enthusiasm and a harmony which leave no question of the beneficial result.

Mr. Bien arrived at Hamburg on May 7th and a committee of Henry Jones Lodge was in waiting to receive him. At the head was the distinguished member, Gustav Tuch, who has not only made Henry Jones Lodge one of the best organized institutions, but who is a writer of no mean accomplishments, and occupies a high social position in Hamburg. There were also representatives of the Berlin lodges, and even Mr. Adalbert Skall from Prague, member of the Executive Committee for the 10th District, had come there to await Mr. Bien's arrival. Henry Jones Lodge received Mr. Bien in solemn session, and welcomed the chief of the Order in words full of filial affection almost overwhelming in character.

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In nearly all the meetings Brother Henry Greenebaum of Chicago, who with his good lady had accompanied Brother Bien on his trip and returned with him, participated. From Hamburg the party journeyed to Berlin to attend the Grand Lodge session, which took place on the 16th of May. The reception accorded to Brother Bien by that body of grand and distinguished men almost baffles description, and the speeches delivered were infused with the highest admiration and affection. The Berlin lodges, in honor of their guests, gave a banquet and entertainment and a water excursion, the former at the Grand Hall of the Kaiserhof. Of course, besides the delicacies of the banquet the intellectual feast in which the company indulged was as much cherished as the former. In the evening a gala affair took place. The three Berlin lodges met together and entertained Mr. Bien and Mr. Greenebaum as their guests.

On May 25th, Brother Bien arrived at Prague and received there the representatives of all the Humanitäts Vereine in Austria and with Brothers Adalbert Skall and Dr. Hammerschlag at the head, all possible attentions that could be showered upon beloved guests were tendered, which included a banquet at which Dr. Hammerschlag delivered that remarkable address published in a previous issue. The next city visited was Vienna, where the previous scenes were repeated, the same enthusiasm, the same exhibition of love and attachment. After Vienna, Mr. and Mrs. Bien went to Reichenhall for rest and recuperation. There he was visited by delegates from Munich, Berlin, Prague and Moravia. Also a delegation from Roumania consisting of Dr. Stern and Dr. Back of Bucharest, and Brother Juster of Cairo and Raff of Constantinople, and constant conferences with these delegates kept the President busy all the time.

A trip to Frankfurt-on-the-Main resulted in an informal meeting, at Homburg, of brothers from neighboring cities, and a series of entertainments were given in honor of the visitors. From Frankfurt the party went to Eschwege, where Julius Bien Lodge had recently been instituted and where he received a reception like that of a father who

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returns, after a long absence, to his children. Then a visit was paid to the Agricultural School at Ahlem, an institution inspired by the Order B'ne B'rith and largely supported by its members. Of course this description of Mr. Bien's journey is not more than a sketch, and will be dwelt upon at length in some future issue. There can be no question of the fact that the journey of Mr. Bien has been of great benefit to the Order, and if Mr. Bien could be induced, and his health would permit, to pay a series of visits to the Grand Lodges and lodges of this country, we would see new life arise, new ambition manifest itself, andthe work in which the Order is engaged assume dimensions in accord with its position and its aspirations.

DON ISAAC ABRAVANEL

HISTORICAL SKETCH BY DR. M. H. FRIEDLANDER

(Translated by S. Eckard.)

THE highly esteemed and, through their charity, wisdom and diplomatic routine, prominently known family of Abravanel claimed to be descendants of the house of King David. The city of Seville in Spain had as early as 1391 been their domicile, where the grandfather of Isaac—Samuel Abravanel—to save himself and his family from fanatic Christian persecutions, had for a while to abandon the faith of his fathers. From him it is known that he was on friendly terms with most of the learned men of his time and helped them in a liberal manner. His son, Don Jehuda Abravanel, left Spain and took up his residence at Lisbon, where he very soon was appointed the king's treasurer. Here, in 1437, Isaac was born, whose life and work are written down in Jewish history forever.

In early youth he received an excellent education in the modern arts as well as in Biblical and Talmudic literature, and his first writings *Ateret Sekenim* (Crown of the Old), *Zurot Hajesodot* and "Commentary on Deuteronomy" (*Mishneh Torah*) gave him a place among scholars. Through

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his literary studies he became acquainted with the most prominent men of the kingdom who were surprised to find that he could inform them on all matters of state, so that his praise reached King Alfonso, who called him to the court and appointed him Secretary of Finances. In this high position he did what he could to relieve his poor brethren. When the soldiers of the king took the port Arzilla, in Africa, they made among others about two hundred and fifty Jewish prisoners and sold them as slaves. Isaac Abravanel opened a collection in the kingdom and had the satisfaction to give them their liberty. But he did not stop in his noble work; he took care also for their further existence. About that time King Alfonso sent a deputation, Don Lope de Almeida and Doctor Joao Sezira, to Rome to congratulate Pope Sixtus IV. on his election to the papal chair. Doctor Sezira, an intimate friend of Abravanel, was willing to carry a letter to Jechiel Pisa, one of the richest Jews in Italy, in which the writer prayed Pisa should use his influence among his co-religionists to assist the poor African Jews; besides, to make a good impression on the king's ambassadors, he should receive them in a respectful manner, because such a reception would be acknowledged by King Alfonso and help the good cause. Abravanel accompanied his letter with some costly presents for Pisa and his wife, and to Doctor Sezira he gave as servant a Moorish girl whom he had bought.

Not only King Alfonso appreciated the many noble traits of Isaac Abravanel; the princes of Braganza did so also, and high court officers were often guests in his house. But with the death of Alfonso there came a sudden change for the worse. King Joao II., an egotistic and absolute monarch, was the opposite of his father—in the true friends and advisers of the throne he saw only traitors; the Duke of Braganza he accused of plotting with the king of Spain, and had him executed and the property of the family confiscated. Some enemies of Abravanel told the king that he, too, was one of the conspirators. Joao II. invited him to the court, but on the way he was informed of the king's treacher-

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ous intentions and found means to escape to Spain, notwithstanding soldiers were on his track to capture him.

Isaac Abravanel wrote about his peaceful life under King Alfonso and the tribulations which he had to suffer under Joao II: "Peaceful and satisfied I lived in the house which I got from my parents, in the worthy city of Lisbon. I built palaces, the Almighty had blessed me with earthly goods and my house was frequented by wise and learned men. Knowledge and religion had been taught from that dwelling. I was also one of the favorites of King Alfonso, who reigned over two oceans, and under whose wise government the Jews prospered and enjoyed liberties. But after his death there came sorrowful days. His successor looked upon the best advisers of the former government as traitors who deserved to be killed. His displeasure was also directed against me, who never did wrong, but have been accused of high-treason, because it was taken as a fact that I, in former days a friend of the condemned princes and noblemen, must have had knowledge of their alleged conspiracy. Suddenly I received the message to appear before the king. As I was not aware of any wrong-doing I hastened to the court, but on the way, in a tavern, a strange man warned me not to go, as it would cost my life. Therefore, I was compelled to leave my country, my wife and the children, whom the All-merciful me, gave and all my property, to save my bare life."

Abravanel escaped across the border and selected Toledo as his new home. From there he wrote to Joao II., stating that he was not guilty of the accusations made against him. But the king did not consider his letter; he confiscated the rich property of the unfortunate exile, and also that of his son, Judah Leon, who practised as a physician, only permitting the impoverished family to follow Abravanel to Toledo in Castile. In this city Don Isaac found a hearty reception; his co-religionists did all in their power to help the former statesman, who through court intrigue had lost wealth and influence. Very soon a circle of young men assembled around him, whom he taught of his treasure of wisdom of which no king could rob him. He

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regretted that he had spent so much of his time in the service of state instead of in the study of the religious laws, and looked on his distressed situation as a divine punishment for such neglect. By advice of some learned friends, he worked eagerly on his commentaries to the four historical Prophets; in sixteen days he had the commentary to Joshua finished; in twenty-five days that to the Books of Judges, and in fifteen days the commentary to the two Books of Samuel. Notwithstanding his strong conservative views, he was tolerant towards other thinkers, and studied and often quoted interesting sentences from Christian exegetes.

His intention to live only for the study of religious laws and literature he could not carry out very long. The Spanish monarchy needed a good secretary of finances, and King Ferdinand and Queen Isabella entrusted to him this office, which he held from 1484 to 1492. A reason why he took such responsible office again was, that he might help the oppressed Jews of Spain as he did those of Portugal under King Alfonso.

The situation of the Spanish Jews was a very painful one. The Catholic king and queen were fanatics, who sought by all means to destroy the Moorish government. And as, to wage war against another nation, plenty of money is needed, the government had to seek ways and means to get money. A source of revenue was found in the confiscation of the property of people who were found guilty of capital crimes. Such a crime was to be a new-Christian, or Marrano, as the Jews were called who, baptized by force, secretly obeyed the laws of their fathers. For them the Inquisition was introduced in the year 1480, and up to 1808 not less than 343,000 victims were brought before that tribunal, tortured and murdered. Jews, also, from whom the Inquisitors could expect to take some property, were accused of having assisted their former brethren and therefore sentence. Aye, the vandalism of the high-Christian monks went so far as to take the bones of long-dead Marranos out of their graves and burn them to give a reason for disowning their heirs. Among the many who after their death should have

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such unspeakable treatment, were also the grandmother and the parents of the Bishop of Segovia, Don Juan Arios de Avila. Juan's father, Ungo Arios de Avila, had under the reign of terror of Ferrero became a Christian, served in the court of King Ivan, and was later made a nobleman by Henry IV. As soon as the prelate heard of the intention of the Inquisitors, he forced them out of his diocese, and appealed to the king and queen to give order to leave the bones of his revered ancestors unmolested. But the monarchs were powerless against the "Holy Inquisition." The Bishop in a dark night took the ashes, so dear to him, out of the graves and brought them to a safe place. Then he went to Rome. As soon as Isabella was notified about his flight, she wrote to the Spanish ambassador to inform the Pope. "I know," wrote the Queen, "that through the introduction of the Inquisition I have created much distress; cities, provinces and kingdoms I have robbed of their inhabitants; but what I did was out of love for the holy faith." Only liars and blackmailers, she said further, could accuse her that love of mammon had led her to the creation of the tribunal. Never had she taken a maravedi from the money of the executed; on the contrary, she had spent it for the education and support of their children. "Empty words without a grain of truth." (Kayserling's "History of the Jews in Portugal."

Non-Jewish historians who had the best sources of information, namely, documents of Spanish archives, came to the conclusion that only her desire for money, for power, and her selfishness, were the motives which led Isabella to the establishment of the Inquisition.

The Jewish poet, Samuel Usque, who likewise was dragged before that tribunal, described the Inquisition as follows: "From Rome there came a wild monster of so terrifying appearance that all Europe tottered at its cry. Its body is of rough iron mixed with deadly poison and covered with hard steel. Thousands of heavy, poison-filled wings carry it around. It is like the lion and the cobra of the African desert; its teeth are bigger than those of the greatest elephant,

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and its sound kills quicker that the eyes of a basilisk. Its food is only live people ; wherever it comes there will be darkness. With its devouring mouth it destroys everything to the root, and through its poisoned breath green fields are changed to deserts, like that in Syria, where no plant or grass can grow. "

From this truthful description of the Inquisition—which Ferdinand and Isabella, in 1480, created, alleged to be to the glorification of God, but which in fact was to destroy the Jews and to take their possessions—it can be seen that this terrible institution brought nameless horror over Spain, and undermined there the pillars of Judaism. The bitterest enemy of the Jews in Spain at that time was the Grand Inquisitor, Torquemada, father-confessor of the king and queen. This bloodthirsty tyrant made it the work of his life to extinguish Judaism in Spain. And he gained his point after the fall of Granada, the last bulwark of the Mussulman. On the second day of January, 1492, Ferdinand and Isabella, amid great pomp, took possession of Granada, where they promised their confessor that Spain should be absolutely a Christian kingdom, and that, therefore, the Jews would have to leave the country which they loved, where they had lived for centuries, and for whose welfare they had willingly made the greatest sacrifices. The document was dated March 31st, 1492 : within four months from that day, every Jew had to go into exile ; only those who would join the Christian faith were permitted to stay. As reason, was set forth that the Jews did all in their power to bring the new Christians back to their fold. "For, to prevent such evil, the Inquisition was introduced, and the Jews were ordered to live in certain quarters; but all these measures are without results : the Jews continue to make the new-Christians renegades, so that We see no other way but to exile each and every one. "

Abravanel hastened to the king and offered him great sums of gold, which the Jews of Spain would collect if he would revoke his decision. Ferdinand lingered, but the fanatic Torquemada had, as father-confessor, so great power over him and Isabella that they dared not listen to wise

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counsel. "As the people heard about that oppressive edict," wrote Abravanel, "great mourning and pain moved in their hearts, but they prayed, 'Let us be one in our faith, in the teachings of God, against the voice of the enemy. Are we permitted to live, then we will live; should we be killed, then we will die, but never break the covenant with the Lord our God.'"

The sorrowful situation made all Spanish Jews like brothers. The rich, as far as their property was not taken, shared with the poor and helped them to emigrate that they should not fall in the hands of the 'soul-catchers,' and did (?) become so-called new-Christians. The old rabbi Aboab, a friend of Abravanel, with a deputation of thirty, appeared before King Joao of Portugal to get permission for the passage of the exiles through his kingdom, which under many restrictions and for a large contribution was allowed. But with every day which brought nearer the time when they had to leave the country where they were born and where their ancestors were buried, the mourning became more heart-breaking. To leave the graves—that seemed to them the hardest to suffer. The Jews of Segovia were three full days and nights before their emigration at the graves of their dear ones, mixing their tears with the dust of the burial place, "softening through their heartrending cries the stoicism of the Catholics." Some took the tombstones as mementos, and others gave them to Marranos, who promised to keep them in reverence.

Many had to give away their property for almost nothing. The clergymen of the town of Palacios said that a house was exchanged for a mule, and a vineyard for a piece of linen. The day of emigration fell on the Ninth of Ab, a day which was more than once unlucky for Israel. But only a few became new-Christians. Abravanel, one of the exiles, stated: "And so we departed, not able to resist, on one day, out of all parts of the kingdom, 300,000 people, with wives and children, but God was our leader." Some stayed in Portugal and Navarra, where they did not find a peaceful existence; others embarked on ships which never reached a port, and many were made prisoners and sold as slaves.

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Abravanel, with his family, settled at Naples, where he finished the Commentary to the Books of Kings. With him arrived some of his friends who were welcomed by the tolerant people. The Most Christian King of Spain (so named by Pope Alexander VI.) sent a message to the king of Naples to execute the emigrant Jews and send their gold into the Spanish treasury; but nothing of the kind was done. Abravanel was, in short time, again a high officer of state, and held this position under the successor of Ferdinand (of Naples), Alfonso II. When Naples was taken by King Charles VIII. of France, new days of sorrow overcame Abravanel; he lost all his savings, and, what was more precious than all money, his library. But he was content and trusted in God. He moved to Corfu, where, to his greatest delight, he found his Commentary on Deuteronomy which had been stolen many years ago and which he had not been able to discover. After that he took his residence at Monopoli, spending all his time on literary work. About seven years later he accepted the invitation of his son Josef, a prominent physician and scholar at Venice, to live in the same city with him. There, also, his great knowledge of affairs of state made him prominent among the rulers of the republic, so that they selected him as their representative in the conferences about a truce with Portugal.

Don Isaac Abravanel died in 1509, seventy years old, and was buried at Padua, near the grave of Rabbi Jehuda Menz.

ANTHOLOGY FROM POST-BIBLICAL HEBREW LITERATURE

Translated from the Original Writings (Talmud, Midrash, Yalkut, etc.) by HEINRICH BYRON

(*Concluded*)

The law and the soul are likened to light.* God says to man: "My light is entrusted to thee, thine to Me. If thou wilt keep My light, I will keep thine, but if thou wilt allow My light to be extinguished, I will extinguish thine."

* * *

The gates of Heaven may close against prayer, but not against tears.

*Prov. vi. 23, and xx. 27.

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As figs are gathered very early, before the rays of the burning sun fall upon them, so God often garners young lives before they are stricken with passion and misery.

* * *

Emperor Hadrian, passing through the fields near Tiberias, saw an old man plant a fig-tree. "Old man," cried he, "why such work at thy age?" "Sire," answered the man, "I have been working in my youth, I am now working in my old age; let God do with His servant as He deems best."

"What is thy age?" asked the emperor. "One hundred years." "Hundred years! and thou undertakest to plant a fig-tree, as if thou wert to enjoy its fruit!" "If God will show me His grace, I might still enjoy the fruit thereof; if not, what matters it? my forefathers have worked for me and I will work for my descendants."

"If thou wilt be so fortunate as ever to eat the fruit of the tree thou plantest, let me know it."

Several years passed and the old man lived to see the tree bear fruit. Then he said to himself: "The emperor happens to be here again; now it is time to inform him of it." He filled his basket with figs, presented himself at the palace-gates and was admitted to the emperor's presence.

"Sire," said he, "I am the old man whom thou sawest one day plant a fig-tree. Thou commandedst me to inform thee if ever I lived to see it bear fruit. Here thou hast a basketful of that fruit." Hadrian said to his attendants: "Give this man a seat of honor! Take his basket and fill it with gold-pieces!" The courtiers wondered greatly and said: "Master, so much honor to an old countryman!" and Hadrian answered: "It is not I who honor him; it is our Creator."

* * *

When Alexander the Great was lying on his death-bed at Babylon, he had a strange dream: He was knocking at the closed gates of Paradise, asking imperiously for admittance. "I am the sovereign of the earth," he cried impetuously, "I am Alexander the Conqueror." Then a voice was heard from within, "We know of no other conquerors but those who conquer their passions; only those, the just, can enter here." Scarcely had the sound of the awful words died away, when he had another dream: He saw a balance. In one of the scales there was laid a little bone; in the other, great quantities of gold and silver were heaped, and lo!

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however much gold and silver they piled up, the little bone could not be outweighed. While looking at this spectacle with amazement, some earth was strewn on the little bone, and immediately the scale in which it lay rose. "This little bone," he heard a voice cry, "is the socket of a human eye."

* * *

When Alexander the Great was advancing to invade the country of the Amazons, the latter sent an embassy to him, who said: "Keep away from our land, O great conqueror! for, if thou art victorious, what glory is there in overcoming women; but if thou succumbest, what ignominy to be defeated by women!"

* * *

On his expeditions Alexander the Great passed through a country in Africa, the king of which received him friendly and invited him to his table. But to the astonishment of the high guest, bread and fruit and everything on the table was of gold. "Do you eat gold in this country?" asked the Macedonian.

"Am I then to believe," answered the African, "that thou hast left thy country and gone so far in order to eat, like other men, the produce of the field? Hast thou not an abundance of it in thine own land? Thou art thirsty for gold and lo! here thou hast gold!" While this conversation was going on, two natives presented themselves before their king. "I have bought an acre from this friend of mine," said the one, "and, on digging in it, I found a treasure. As I have bought only the land, the treasure belongs to him." But the other said: "It is not mine, for, in selling the acre, I have also sold whatever was in it." After some deliberation, the king asked the disputants whether one of them had a son and the other a daughter. On receiving an answer in the affirmative, he said: Well, then, let them become husband and wife and let the treasure be theirs." Alexander evinced great astonishment at all this. "Dost thou not approve of my sentence?" asked the African "how would this difference have been settled in thy country?" "Both men would have been put in a mad-house and the treasure would have gone to the king." "Does the sun shine and the rain fall in thy country? if so, it is for the sake of the innocent animals; for the degenerate human beings do not deserve it."

* * *

The more food the passions find, the greater their hunger.

* * *

The disciples stir the fire of their masters' enthusiasm: the small sticks kindle the large logs.

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It is not the place that honors the man; it is the man that honors the place.

* * *

In his business, in his cups and in his anger, man reveals his character.

* * *

The reward of good deeds is like the fruit of the date-palm: it is sweet, but it ripens late.

* * *

When the Roman emperor had forbidden the study of the sacred Law on pain of death, a certain man named Papus advised Rab Akiba to leave the holy books and thus save his life. Rab Akiba told him that once the fox advised the fish to leave the water in order to escape being caught in nets. "The sacred Law," cried the Rabbi, "is the element of our life, and thou wantest me to part with it, so that I may live!"

* * *

Rab Chanina undauntedly continued teaching the sacred Law in spite of the Roman edict that had forbidden it. He was sentenced to the stake and, in order to prolong his death-agony in the flames, the holy Scroll, the instrument of his offence, was mockingly tied to his breast. His disciples, who stood weeping around him, observed with amazement a smile on their master's face. "Master," they cried, "what mysterious vision is cheering thee?" "Children," answered the Rabbi, "I see the parchment of this Scroll reduced to ashes, but the holy letters rise untouched heavenwards.

* * *

Pious Rab Chanina was very poor. One day his wife entreated him to pray to God to grant him in this world a small part of what was reserved to him in the world to come. The following night he had a strange dream:

He was raising his eyes to heaven and offering that prayer to God, when he saw a glittering object descending from on high. Nearer and nearer it came down, until, at last, it fell at his feet, and lo! the leg of a table, all of massive gold, was lying before him. Scarcely had he picked it up, all trembling with emotion, when the dream changed:

He found himself translated to heaven, where all was glistening with gold and precious stones. Round about him were seated the blessed at their celestial repast; every one at a table of shining gold. He, too, was seated at such a table, but his was shaky and rickety, for, alas! one of its legs was missing.

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With terror he awoke crying: O my God, my God, I humbly pray Thee, give me not here below the smallest particle of my eternal happiness.

* * *

A man, who had been once very rich, complained to Hillel of the great change in his fortunes, saying that he could no more afford to go on horseback attended by a slave, as he had been used to. Hillel offered to buy him a horse and to do the service of the attending slave himself.

* * *

Accord thy will to the will of God, and God will accord His will to thine; suppress thy will for the love of God, and God will cause others to suppress their will out of love to thee.

* * *

There is no Hell: from the sinner himself issues a fire that consumes him.

* * *

Repent one day before thy death.

* * *

God will espouse the cause of him who suffereth an insult patiently.

* * *

The poor are prone to murmur against Providence. God speaketh to the rich: Through your charity you reconcile the poor with me.

* * *

Close to the house of the great scribe, Rab Huna, stood the hut of a poor woman, who, for all her poverty, found the means of being charitable: She was in possession of an oven, and she allowed her neighbors, who were still poorer, to bake their bread in it.

One day a fire broke out in the village, which consumed many habitations, but which, on reaching Rab Huna's house, was put out, as if by a miracle. All the people attributed it to the high merits of the great man, but the later said, "The fire was extinguished because of the merits of my next neighbor, the poor woman."

* * *

A Jerusalemite passed with his friend the ruins of his burnt house and sighed. His friend, pointing to the ruins of the destroyed Temple, said: "The same lot that hath befallen thy Master hath now befallen thee. Thinkest thou not thou oughtest to submit to it patiently?"

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As a mother's heart is made glad when her child hands her a bit of what she has given it herself, so God rejoices to receive from the children of men the smallest part of His own gifts.

* * *

Man is the image of God on earth; he who takes his own life, breaks God's image; he is a rebel destroying the likeness of the King.

* * *

Mar Ukba was in the habit of secretly conveying every day some small sum into the hut of his poor neighbor during the latter's absence. One day, on leaving the hut, he saw his neighbor coming up at a quick pace and, in his terror to be found out, he took to flight, while his neighbor, on whom the truth suddenly dawned and who was anxious to know and to thank his mysterious benefactor, ran after him. After a long run, on turning a sharp corner, Mar Ukba espied a big oven,* and, without minding its being still hot, he crept into it, glad to escape his pursuer at any rate.

Thence the proverb: It is better to throw oneself in a burning oven than to put a fellow-man to shame.

* * *

Once Mar Ukba sent through his son some money to a poor family. On returning the son said angrily: "Why, father, thou wastest thy money; when I was approaching the cottage of those people thou patronizest, I heard them talk about old wine." "What!" cried his father, "they have been used to fine living—poor, doubly poor people!"

* * *

One day while Rabbi Meir was away from home teaching at college, his two children were suddenly taken ill and died. When, on returning, he inquired about them, his wife, Beruria, first gave him an evasive answer and then, leading the conversation to another topic, related to him that a man who had left some jewels in her care had come to reclaim them. "Am I to give them back?" she asked. "How can you put such a question?" said he, "of course you are to return them to the owner." Beruria then took her husband into the chamber where the two children were lying, and pointing to them, while her tears were overflowing and her heart was nearly breaking, she courageously said: "The owner has come to-day and reclaimed these jewels in our trust."

*In the Orient, as also in some parts of Europe, there are large public ovens for the use of the whole village.

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The house that opens not to the poor, will open to the physician.

* * *

Haughtiness is a mask to cover up defects.

*

When the wine goes in, the secret slips out.

* *

If stolen seed is cast in the soil, should it not bear fruit? Most certainly nature follows her laws, and those that abuse her will have to answer for it to their Maker.

* * *

A single coin in a box makes great noise.

* * *

Ten measures of drunkenness came down to earth; nine of them took the slaves. Ten measures of talkativeness came down to earth; nine of them took women.

HISTORY OF THE JEWS OF PRAGUE

BRIEFLY TOLD
BY DR. ADOLPH KOHUT*

IN "The Antiquities of the Josefstadt of Prague," the learned school-principal, Benedict Foyes, attempts to prove that the immigration of Jews into Bohemia had begun before the destruction of Jerusalem by Titus in the year 70 C. E. He bases his claim upon the assertion of Chancelor Bretislaw II. that the Jews, after their expulsion by Emperor Vespasian, came away from Jerusalem poor and destitute; he also refers to a declaration of the Christians of Prague in 1559, in favor of their Jewish fellow-citizens, in which it is stated, "that the Jews have dwelt in this country before the destruction of the Jerusalem Temple." Though such a hypothesis has something for it, it cannot be maintained as an established historical fact—not a single tombstone inscription in the ancient cemetery bears any such ancient date. I am more inclined to side with the critical and sober historians of Prague, like Julius Max Schottky and Wenzel Wladiwey

*Translated from "Der Alte Juedische Prager Friedhof."

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Tomeks, that the traditions of the history of the Prague Jewry cannot be tested with the historical lancet. It is possible, however, that Jews have formed part of the traders (*negotiatores*) who emigrated from the Roman empire for business purposes. It is an undeniable fact, that the Slavic heathens treated their Jewish fellowmen with greater benevolence than, later on the Christians who, animated by religious fanaticism, envy and prejudice, committed the most detestable cruelties under the mask of Christianity.

In the beginning there existed no ghetto for the Jews; they lived with the Christians, dispersed among them, and only after they had refused to accept baptism was the isolation of the Jews proposed as a stroke of vengeance; they had to submit to being crowded together in the "Gasse" (lane). Through industry, economy and sobriety, the Jews of Prague succeeded 800 years ago in attaining a position of affluence. This fact is recorded in "the Wallenstein Jew-chronicle," which is corroborated by a remark of the oldest historian of the country, Canonicus Cosmas, who, at the siege of Brunn in the year 1090, put into the mouth of Princess Hilburg, the wife of Konrad von Brunn, toward her brother-in-law, Duke Wratislaw: "Nowheres can you enrich yourself better than in the town of Prague or the lane of Wysehrad. There are Jews there, full of gold and silver, wealthy merchants from all nations, rich mint-owners, a marketplace," etc.

They played an important role in commerce at an early date; they succeeded in obtaining, to a certain measure, self-government, forming a special community, ruled by their own officers, the Jew-elders (majores natu Judæi) according to their own laws. They probably had houses of their own in their lanes in the *Prager Burgflecken.* The green-eyed monster, jealousy, stirred up by confessional agitators, was aroused in the Prague rabble and a terrible time of persecution followed, which conjured up dire distress and which will forever remain a burning disgrace to the Christianity of the Middle Ages

In vain did the Jews assist the Christians against the heathens under Bolislaw II., the pious—in 1098 they were subjected to all kinds of persecutions under Duke Bretislaw. How bad the exploitation was is shown by the language of the historian Cosmas: "What large sums were taken from the Jews! Not even in Troy were such riches gathered in!" It

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was the old proposal of Haman. On account of their numerical increase the Jews had to leave Wysehrad and settle in the Altstad, it was an expulsion *in optima forma.* Since that the *Judenstadt*, later on named the Josephstadt, formed the settlement proper of the Jews, with their schools, synagogues and cemeteries.

The stone moved along, and when the dukes and lords of the country needed money the Jews were plundered and driven away, and when the plague, the fury of all the crusades and religious hatred raged, our co-religionists were attacked, murdered and outraged! It was not enough that they paid twice as many taxes, besides 200 marks silver, it was not enough that they always carried a yellow badge upon their cloak so as to stamp them before all the world as *stigma exprobationis;* their very existence was to be undermined. They were ordered not to exceed the number of 1,000 souls, and when that cruel order was transgressed, they were driven out like wild beasts!

From that period, about the 12th or 13th century, probably dates the *Alt-Neu-Synagogue*, that celebrated, magnificent Gothic edifice erected in honor of God. There are signs there yet of the Byzantine style.

Like the fanatics, the wild rabble infuriated before the Crusade who went for the life and the possessions of the Jews, the elements themselves seemed to be in league against the Jews. The conflagrations proved as disastrous to the Jews of Prague; the chronicles report that in 1142 a fire raged there which laid the *Judenstadt* and the *Alt-New-Schule* in ashes.

However, the tenacious vitality, the imperturbable faith, and the high intelligence of the Jews of Prague stood the test in the midst of all terrors. In spite of the storms which raged over Israel, some Jews succeeded in attaining high positions, especially when a few drops from the baptismal font were resorted to. Thus reports a chronicler of the 12th century, that under Wladislaw I. a converted Jew by the name of Jacob occupied a high position at court and became the confidant and counselor of the prince. Naturally enough, according to the prevailing opinions in those days there were occult forces at work and the devil was not idle. The hated *parvenu*, in consequence, had no good ending, his enemies were too powerful. He was thrown into a dungeon by order of the prince and his wealth confiscated for the benefit of his former friend.

(*To be Continued.*)

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KNOWLEDGE VERSUS SPIRITUALITY IN THE CURRICULUM OF JEWISH RELIGIOUS SCHOOLS*

By Henrietta Szold

IN a paper on "The Religious Training of Children," read before the Hebrew Sabbath School Union at its last meeting, in Louisville, Ky., Mr. Abraham Flexner says (p. 8): "In religion, instead of fixing the narrowest possible religious allegiance—to a dissenting faction, indeed, rather than to a general Church—an allegiance which is more and more likely to fail and involve in its ruin all religious affiliation whatever, how much wiser to look after the religious sense, which will endure with or without a more limited religious connection, and will make for character, perhaps more than any other imaginable influence." This sentence may fairly be taken as the keynote of a paper worthily illustrating the pedagogic position occupied by the sympathizers with the reaction from agnosticism, which has been growing steadily during half a generation, if not longer, and has found popular expression in such books as Kidd's "Social Evolution," Balfour's "Foundations of Belief" and, several months ago, most attractively in "The Will to Believe," a book of essays by Wm. James.

The recognition is gaining ground, that the subtle yet dominant feelings constituting our emotional nature, which despite their intangibility cannot be denied the attribute of existence by the sceptic, have an important, though not yet defined, place in the upbuilding of character and the ordering of conduct. This recognition has already passed out of the domain of speculation into the consciousness of pedagogues, who are casting about for the best way of incorporating it into the art of education. In other words, it is agreed that children must have some sort of religious training; that, in fact, it is of "critical importance" that the religious spirit, too long neglected, should be awakened and cultivated. But the system by which it is hoped to achieve the desirable result

*Delivered at the Jewish Chautauqua Summer Assembly, Atlantic City.

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has been formulated in only two points, one negative: Shun the teaching of a creed; the other positive, at least in form: Teach children to be spiritual.

The reaction toward religion among the advanced and liberal could not fail to influence the Jews, not only in a general way, as a form of thought, but in its practical applications, as, for instance, to pedagogics. From the century of Philo among the Greeks at Alexandria, to that of Maimonides among the Arabs of Cordova, Fez and Cairo, and this of scholars of the Kantian and Hegelian schools, Jewish intellectual development has responded sensitively to the succeeding phases of philosophic speculation. This is not deplorable; no more, from the point of view of national growth and culture, is it meritorious, unless it happens in a reflecting and consciously Jewish spirit. If participation in the religious discussions of the day rouses Jewish parents to the necessity of providing religious training for their children, we shall reap benefit from work only in a small degree ours. Yet it will be a good of dubious character if the children brought to our Sabbath-Schools are given the wan, ashen fruit of a creedless religion, instead of the living and quickening word of God.

Under the influence of the contemporary thought described, Jewish educators have of late been wailing: "We must teach our children a more spiritual religion." Ardent lovers have applied themselves to the task of what is called spiritualizing Judaism, and the practical geniuses have investigated the curricula of our Sabbath-Schools, and have condemned them. The familiar and, as the unsophisticated might think, natural subjects of instruction they propose to relegate to the educational attic. Some of the most progressive and energetic of our teachers have anticipated Mr. Flexner, who follows up the statement that it will take years of experimentation to arrive at a course of religious instruction acceptable from his point of view, with this provisional plan (p. 15): "By opening up the child's view to the wonder, beauty and order of visible universe, by bringing him to feel the potential greatness and nobility of man, and at the

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same time the limitations and dependence attendant on his finitude, the religious school can lay the foundation of a true religious life." In conformity with this opinion, though before it was expressed, Jewish religious schools here and there have opened so-called Kindergarten classes. The method in vogue in them is thus justified and explained by one of its advocates: "What do these babies care about Adam and Eve, or the order of creation? Introduce them to the wonders of plant and animal life. *Show them God* in the bursting seed, in the budding flower, in the bird-producing egg, in the glorious sunshine." And an enthusiastic Sabbath-School Kindergartner has told me that, by a cycle of nature lessons, she impressed upon little tots the unity of earthly life, its upward development from the mineral through the plant and the brute to the human being. Such teaching, it is held, inculcates spirituality, the desired lesson.

By another phase of thought, far removed from that of philosophic debate, the Jew is influenced to hold up spirituality as the object of religious education. We live under the shelter of what is called, whether properly or falsely we need not stop to inquire, Christian civilization. We feel called upon constantly to measure our religious altitudes against those scaled by the sect that is our daughter, yet in many respects is not flesh of our flesh. We owe the very institution of Sabbath-schools, for instance, to our imitations of Christian example, and a glance at their Sabbath-schools shows that religious training with Christians is such as is derived from hortatory talks and the inspiration of fragmentary texts culled from the Biblical collection. Whatever else is gained is imported and absorbed incidentally. The main effort and the main effect are the stimulation of mystic emotion and spiritual yearnings. The best illustration of this character is afforded by the volunteer teacher system, an essential, not an accidental feature. What prompts the acceptance and even invitation of dilettante teaching in the most important work of the Church by persons who would not tolerate superficiality in any other department, is the idea that what is needed in Sabbath-school teaching is not knowl-

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edge and ability, but enthusiasm, in which the professional teacher, it is supposed, is apt to be deficient, on the principle that, since he is paid for the imparting of knowledge, he will impart nothing else. The mere willingness to teach without remuneration being taken as sufficient indication of enthusiasm, ignorance thrives under the system, and there being as much enthusiasm of this kind in the Jewish as in the Christian house, this feature, ignorance and all, has not escaped Jewish imitation.

Imitation, however, may be only on the surface. But the Christian world has taken pains to insist, in season and out of season, and always with insufficient basis, that Judaism is a religion of hide-bound ritualism, of works not of faith. The favorite way of putting the charge is, that the new dispensation is more spiritual than the old. In this form, the reproach has stung the Jew to the quick, and since his European emancipation, in the measure as his contact with Christianity became close, the desire has grown to conform to its standards of excellence.

Yet another consideration, though by itself it would not have had this specific result, has prompted us to assign to spirituality as such the first place on the curriculum of our religious schools—the increasing materialism of Jews in civilized countries. We considered the phenomenon without considering the religion actually professed by the materialistic Jews, and, far from realizing that the conclusion was biased, decided that Judaism needed spiritualization.

From these widely varying sets of influences have sprung the Kindergarten classes. To sum up: the *method* pursued in them is wholly due to our response to the creedless, religio-scientific thought of the day; the aim pursued in them is wholly due to our adoption, more or less conscious, of Christian ideals.

Before examining in detail both method and aim, I desire to make three statements, which I consider almost axiomatic:

1. Being Jews, no need exists for us at this late day to make a vigorous assertion, like that now being put forth by the "scientific religionist," of the necessity of a religious training. We should not

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be among the living, if the consciousness of this necessity had not been ever present with us.

2. Being Jews, and having been in possession of a system of religious training centuries before schools for children existed among other nations, we need not cast about, except in an externally, technically pedagogic sense, for the form this training must take. We enjoy the inheritance and are mindful of the lessons of the ages.

3. Being Jews, we are solemnly impressed with the truths, that conduct is three-fourths of life, that character is all of life, and that a religious training must regulate and form character—that it must prepare for life in the highest sense of the word.

The school of the "scientific religionist," as I said before, has not yet found its level. It has merely reached the recognition that drifting is fatal to the transmission of the hardly-won ethical ideals of the human race. It realizes that, though individual agnostics may be men of heroic moral stature, no guarantee exists that their weaker descendants will have a staff to lean upon. Nor can it be held with any degree of force that they would have been what they are without the pressure exerted upon them by the religious convictions of the world. Balfour says that if "naturalism coexists in certain individuals" "with the most admirable exhibition of unselfish virtue,"* it is because the human race enjoys "the precious faculty of quietly ignoring the logical consequences of its own accepted theories." ("Foundations of Belief," p. 25). He also maintains that their spiritual life is parasitic; "it is sheltered by convictions which belong not to them, but to the society of which they form a part; it is nourished by processes in which they take no share." (p. 83).

The "scientific religionist" cannot resolve his religious chaos into order, he cannot evolve an ethical system transmissible from individual to individual, and, with modifications, from generation to generation, because in his character as scientist he will never be able to get away from science. As such he recommends, as conducive to the cultivation of the

*Arthur James Balfour's "The Foundations of Belief," Longmans, Green & Co. (1895), p. 82.

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religious sense, the demonstration of the order and beauty of the visible universe. Yet, by his own confession, science, to whose domain such demonstration belongs, is inadequate to uphold the spiritual and moral order of the world of man. Balfour puts it in this way: "An inner antagonism exists" "between the Naturalistic system and the feelings which the best among mankind . . . have hitherto considered as the most valuable possessions of our race." (p. 77). And further on: "If, on the naturalistic hypothesis, the sentiments associated with beauty seem like a poor jest played on us by nature for no apparent purpose, those that gather around morality are, so to speak, a deliberate fraud perpetrated for a well-defined end. The consciousness of freedom, the sense of responsibility, the authority of conscience, the beauty of holiness, the admiration for self-devotion, the sympathy with suffering—these and all the train of beliefs and feelings from which spring noble deeds and generous ambitions are seen to be mere devices for securing to societies, if not to individuals, some competitive advantage in the struggle for existence." (p. 79.)

"Competitive advantage in the struggle for existence," then, is the basis of the morality legitimately to be derived from a study of nature. Is that the morality which we, as Jews, are prepared to teach? Is not the morality of the Jew conditioned on divine sanction, clearly expressed in a revelation that is neither in heaven nor beyond the sea? Is not its first and its last word: "Ye shall be holy, for I, the Eternal your God, am holy"? If we shrink from committing ourselves to a distinctly and robustly Jewish course, Jewish Sabbath-Schools are a farce. Can we hope to teach a child the spiritual beauty of truth, while we are living a lie? An individual has the right to hold, that "in religion it is wiser to look after the religious sense" than to fix "the narrowest possible allegiance." But the Jewish Church, the Jewish congregation, the Jewish Sabbath-School teacher have no reason for existence, unless they contend, and can honestly contend, for the view that the Jewish system and the Jewish tradition contain the elements for training the religious sense

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and for transmuting into character the ethical ideals that safeguard the perpetuity of civilization.

I am not sure that there is not a lie of another kind involved in nature teaching with morality or spirituality as the paramount aim. Of science you are giving the pupil exactly enough to illustrate your points. If he devotes more attention to the natural sciences, he will discover your pious fraud; he will realize that, from the point of view furnished him by your training, the moral instincts are, again in the words of Balfour, "merely samples of the complicated contrivances, many of them mean and many of them disgusting, wrought into the physical or into the social organism by the shaping forces of selection and elimination." (p. 18-19). The result will be what has been asserted to be the effect of a rigid religious training in the theologic sense—a revulsion of feeling will set in, and the hardest of sceptics will be made. Doubtless, the sense of wonder, of beauty, of reverence, all of them avenues by which spirituality enters the mind, can and should be cultivated by the teacher of the natural sciences, who does it without an ulterior motive. He may thus become a valuable assistant to the religious teacher, since any study rightly pursued is a discipline for every other. The cause of religious training can as well be served by the teacher of history. Indeed, secular education in every department can, and in the Messianic time of pedagogy doubtless will, be the handmaiden of religion. Yet the fact is not altered, that the natural sciences are not vehicles of Jewish religious training and that the spirituality induced by them is not religiousness.

Let us suppose that the new Jewish science teacher is successful from his own point of view; the pupil is impressed with the beauty and the wonders of the natural world. What step has he taken towards the attainment of his avowed and only legitimate object, the training for the conduct of life? Does admiration involve goodness as a consequence? You may succeed in showing God the Creator by this sort of teaching; do you succeed in deducing man's duties towards God and his fellow-men? The human being is the recipient of the favor and bounty of nature along with every stick,

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stone and star in the universe. What duty is imposed upon them? You have the continuity of life throughout nature; are you prepared to teach similarity of conduct? You answer, that everything in nature lives out its law, and so obeys the Creator, and deserves to be called moral. How are you going to convince a child, that morality is the fundamental law of our being? By your method you grant his self-consciousness, wherein he differs from every other class of sublunary beings, the same right to assert itself as yours, and if his self-consciousness prompts lawless action, what in your doctrine is to prevent loyalty to his own impulses? Your teaching, you say, will have fixed the moral habit If this result is achieved, it is brought about by the weight of authority, unacknowledged in the sciences, but accepted in theology, therefore a method not justified from the naturalistic point of view. Logically applied, the Jewish science teacher's theories of religious education must produce a set of slothful sciolists, would-be philosophers, who think that they think, and whose moral fibre degenerates, because their flabby thinking is a hindrance to action.

So much for the *methods* of our new Kindergarten classes. Now as for spirituality in the light of a legitimate or possible aim. Spirituality, I should say, is a state of the mind, not a rule of conduct; a disposition, not a point of view; a mood, not a norm; an attribute of character, not character—a state, a disposition, a mood, an attribute, I grant, that ought to be encouraged by the promotion of righteous action, of which spirituality is the result, not the impetus. It surely is agreed, that the nobler feelings are to be cultivated, not for the sake of their perfection, but for the sake of their realization in action, their application to the problems of conduct. Debate the doctrine of justification by faith from what point of view you will, you cannot escape the unyielding fact, that faith without works is meaningless. The mere inculcation of spirituality neither makes for character, nor prepares for action dilemma, the solution of knotty problems. Imagine yourself at the parting of the ways, and spirituality the guide-post; what legend can it bear to point out to the perplexed

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the narrow path of rectitude? As a rule of conduct, the admonition "Be spiritual," is a broken reed bruising the hand that leans upon it Systematically and intentionally taught, it conduces to inertness and sentimentality, or *Gefühlsduselei*, as the Germans forcibly call it, if haply not to cant and deep-hued hypocrisy, that is, the alleging of an exalted view of life coupled with baseness and vulgarity in conduct.

Far be it from me to convey the impression that I underrate spirituality, the exalted temper of mind, as a factor in determining conduct and shaping human affairs in their highest aspects Mysticism itself, spirituality raised to the highest power, has a large place in my system. Too little, I think, has been made of the mystic current in our own religious history and of its preservative qualities. Perhaps our greatest achievements for the advancement of the human race are the creations of mystic minds. Mysticism fell into discredit with us on account of the aberrations of Kabbalists and Chasidim; but it ought to be rehabilitated. Whoever is humbly conscious of the finitude of the human mind, must acknowledge the importance of the vague aspirations and longings that have constituted the highest life of the best of our kind.

But precisely because I am impressed with its beauty and importance, I realize the subtlety of spirituality, and am led to dispute that it is directly communicable as a teaching. The injunction to be spiritual is as idle as to bid the blind to see. You may induce the congenitally blind to recall by an effort of memory what the poets have written about the colors of sun-bathed landscapes, and so wax eloquent over a particular landscape spread out before their unseeing eyes; likewise you may rear canting hypocrites. Spirituality must be the mark left on character by constant obedience to the behests of righteousness, justice and charity.

In other words, it is a desideratum that every Jewish child be dismissed from the religious school spiritual-minded, but Kindergarten classes of the kind described cannot effect the result. Their failure is natural, inasmuch as their methods

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are materialistic, and they attempt to communicate what by direct teaching is incommunicable. If they are successful, they more than fail of attaining the desired end, since logically they must produce sceptics or sentimentalists. Finally, they are objectionable, since they consume time that ought to be devoted to specifically Jewish teaching. For I maintain that the curriculum of our Sabbath-Schools stands in no need of change. As heretofore, we should from first to last teach the Hebrew language, the biblical history and literature, and the post-biblical history and literature.

I am prepared for the indignant objection: Is religion dependent upon a specialist's knowledge? Are not all men equal before the bar of religion? Is the man of larger knowledge the more religious man? A favorite way of putting the objection is: "I know very little, in fact, no Hebrew, yet I consider myself as good a Jew as the next one"—a silencing *argumentum ad hominem.*

Religion is not directly dependent upon knowledge, nor is a scholar necessarily more religious than a simple boor; nevertheless, it is true that men are not equal before the bar of religion. Whether you impart concrete knowledge with the hope of making a good Jew of your pupil, or give him the vague training of the "scientific religionist," the problem of the inequality of endowment remains the same. Men are not more unequal in intellect than in spiritual apperception and capabilities, and it is futile to deny that the profound scholar, dowered with the mystic religious sense as well as with the ability to assimilate and increase learning, knows better how to be religious than the untutored sentimentalist. And since inequality exists between mind and mind, and heart and heart, positive instruction is more pedagogic than airy suggestion. The dullest mind can be made to understand the claims of charity, justice and truth, and the most sluggish heart to respect them and control action by them. Children so trained, dull and sluggish though they be, can grow into spiritual men, in spite of not being able to dilate in thrilling words, with eyes uplifted, on the beauty and sublimity of the spiritual life.

(*To be Continued*).

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B'ne B'rith Notes.

WITH its beautiful signs and handsome appearance, the Maimonides Free Library of District No. 1, which is located in the new building of the District, is creating most favorable comments. The Library is handsomely arranged and offers most convenient facilities to its readers, the list of which is constantly increasing, the circulation, according to the last report, being 185,000.

THE lodges in almost all parts of the country adjourned during the months of July and August, the officers attending to routine business.

PRESIDENT ADOLPH HIRSCH of District No. 1, is actively engaged in the business of the District, notwithstanding the warm spell.

THE new building of District No. 1, in the City of New York, which is located at the northeast corner of Lexington Avenue and 58th Street, is about receiving its finishing touches. The building, which presents a most elegant front, is quite massive in style, and was at one time the mansion of one of New York's wealthiest builders, in the erection and fitting up of which he spared no expense. The whole building has been renovated and handsomely furnished. The rooms of the General Committee, the committee rooms, the financial offices of the Secretary, are appropriately fitted up and present a handsome appearance. An addition has been made to the building so as to increase the facilities of the library. The lodge rooms are conceded to be the most handsomely fitted of any in the city. The Executive Committee also has its office in the building. Altogether, District No. 1 has a beautiful home and an excellent rallying spot for its membership.

JUDGE SPIEGEL, the newly elected President of District No. 2, who is a most energetic man, expects materially to increase the membership of District No. 2 during his administration.

EVERY District of the Order supports at present, either a Home for Aged and Infirm, Orphan Asylum, Industrial or Technical School; and in Europe innumerable charities are supported by the foreign Districts.

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BIRMINGHAM Lodge No 368, of Birmingham, Ala., has had a revival of a most grateful character. Its officers have been working most actively and with profitable results. At its last meeting eighteen candidates were initiated, and more are promised.

THE Young Men's Hebrew Association of Birmingham, Ala., recently held a meeting to consider the advisability of disbanding and joining the Order of B'ne B'rith. The members ought, while maintaining the Association, also to join the Order, which is now the great international institution of Jews maintaining its lodges in all parts of the civilized world, with a mission to fulfil and in which labor every Israelite ought to be enlisted.

"IT affords us pleasure," says the Grand Secretary of District No. 4, "to announce to the Israelites of San Francisco in general, and to the B'ne B'rith in particular, the presence among them of Mr. Louis Grunburg of Cairo, Egypt. The gentleman has the reputation of having been at the head of the Ashkenazim colony in that city for a number of years, and his activity for the amelioration of the sufferings of the refugees from the various benighted Slav states has made him well known among the Jews of the Vistula. As a Ben B'rith he deserves all the attention the brethren can give him."

THE lodges of the Order in Montgomery, Ala., are about taking steps to establish a library in that city. Montgomery is a lively B'ne B'rith centre, and generally is successful in all its undertakings. It is therefore most likely that an excellent library under the auspices of the lodges of the Order will soon flourish in that enterprising city.

THE members of the lodges in the city of New Orleans and their ladies have been invited to a lawn fete to be given at the residence of Brother Henry Roos, on St. Charles Avenue, on Thursday evening September 2d. A large party is expected to be present upon the occasion.

THE Daughters of Judah, I.O.B.B., of San Francisco have concluded all the arrangements for the purpose of going on with business, except the adoption of a ritual. At the meeting held recently in San Francisco it was decided that there shall be two meetings a month, one of which shall be a business meeting and the other a social one.

"DURING the week joint committees of the Memphis lodges of the

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B'ne B'rith held meetings and appointed committees on arrangements for a complimentary festival to be given some time in August Sub-committees were appointed, and they are already at work, for the purposes of making the festival as great a success as the one given last year. The B'ne B'rith propose to form an auxiliary lodge, composed of young men between 15 and 21 years of age, who will be taught the objects of the Order, so as to fit them for entrance into the regular lodges. This is a new feature, inaugurated by the Grand Lodge this year at their meeting in Waco., Tex., last May."—*Jewish Spectator.*

THE members of the Order in Birmingham, Alabama, will shortly organize a youths' auxiliary lodge.

THE Grand Secretary of District No. 4 has completed all arrangements for the admission of all members who are ready to join the endowment branch of the Order, and he is at this time making up a list of those who never availed themselves of the beneficiary feature, with a view to have them join.

A YOUTHS' Auxiliary Lodge, to be known as Julius Bien Lodge, is about to be organized in Montgomery, Ala. (District No 7).

BROTHER ADOLPH FLEISHMAN of Albany, N. Y., District Deputy of District No. 1, is actively engaged in the District's work and is planning an active campaign for the fall and winter months.

THE recent moonlight excursion of Gideon Lodge No. 140 and Shiloh Lodge No. 17 of Albany, N. Y., which was jointly held, was a most enjoyable affair. Over five hundred persons participated.

DISTRICT DEPUTY ADOLPH FLEISHMAN of Albany, N. Y., proposes to have joint meeting (in Albany) of Gideon Lodge No. 140 of Albany, Shiloh Lodge No. 17 of Albany, Jeremiah Lodge No. 85 of Troy, N. Y., Gamaliel Lodge No. 116 of Hudson, N. Y., and Mohawk Valley Lodge No. 291 of Amsterdam, N. Y. The joint meeting is to be held some time in October.

BROTHER CHARLES FRENKEL of Galveston, Texas, Vice-President of District Grand Lodge No. 7, recently installed the officers of Edward Lasker Lodge No. 347 at Tyler, Texas. The ceremonies of installation were public and largely attended by the members and their ladies, and residents of the town. Brother Frenkel delivered a most eloquent address to the assemblage in which he explained the objects of the Order, and the work that it has done during the past half century.

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JUDGE MORRIS MARKS, who for many years was a most active member of the Order in District No. 7, and a resident of New Orleans, died recently. Judge Marks was most zealous in the interest of the Brotherhood, and was a delegate to the recent Convention of the Order in Cincinnati. He has held many official stations in the Order. The *New York Sun*, in its issue of August 23d, speaking of his death, said :

"Judge Morris Marks, of New Orleans, is dead at Crockett's Springs, Va. Judge Marks was a native of Prussia, and came to this country when young and was brought up in Mississippi. Moving to Louisiana, he was one of the organizers of the Republican party and has been prominent in its ranks ever since. He was first Mayor of Donaldsonville, then Parish Judge of Ascension, then District Attorney, and finally District Judge of the Sixth Judicial District, from which office he was removed by the Supreme Court on the ground that he was not qualified. He was a Hayes elector in 1876 and said that an offer of $100,000 was made to him by Democrats to vote for Tilden. Hayes appointed him Collector of Internal Revenue for Louisiana. He was the Republican candidate for Congress from New Orleans in 1878 and 1892, and a member of nearly all the Republican National Conventions. He was a strong supporter and personal friend of John Sherman, and, when he went to Washington a few weeks ago to protest against the appointment of Wimberly as Collector of the Port of New Orleans, had an offer of an important Consular position, which he declined on account of his health. Next to Govs. Kellogg and Warmoth, he was probably the most influential Republican in Louisiana in determining the policy of the party."

THE *Daily Picayune* of New Orleans, under date of Aug. 24th, has the following notice:

The remains of the lamented Judge Morris Marks will reach the city this morning at 11:30 o'clock, via the Queen and Crescent Road. The arrangements for the funeral of this distinguished gentleman have not as yet been completed, as the wishes of the bereaved widow, who is now journeying homeward with the lifeless body of her beloved husband, are to be consulted.

The intense popularity of the deceased, and the high esteem in which he was held by his fellow-men, irrespective of creed, nationality or condition, were manifested by the profound sorrow that was felt and expressed on all sides when the sad intelligence of his demise had been imparted to the public. He was pre-eminently a charitable man, and his most pleasurable pastime was in contributing to the joy and gladness of little orphans, the friendless and the needy.

Although actively and prominently identified with the politics of Louisiana during the past twenty-five years, and always a Republican of

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the deepest dye, some of his warmest personal friends were Democrats, not only of local fame, but of national renown. Among the members of the legal profession, he was honored, esteemed and respected and his jovial disposition made him a most desirable companion who could adapt himself to any set. He had been a close student of human character and nature, and thus had developed the happy faculty of being able to make himself congenial to all.

There was a largely attended meeting of the District Grand Lodge No. 7, I. O. B. B., last night at the Young Men's Hebrew Association clubhouse. The deceased had been one of the past presidents of that Order, and in calling the meeting to order, Brother Nat Strauss stated that its object was to pay the last sad tribute of respect to a man whom they had all loved and honored in life. There were present at this meeting representatives from the following lodges: Crescent City No. 182, B'nai Israel Lodge No. 188, Gulf No. 221, Home No. 242, and Jas. K. Gutheim No. 439. On motion of Brother M. W. Newman, Brother Nat Strauss was elected chairman of the meeting. Brother Strauss is the secretary of the District Grand Lodge No. 7, I. O. B. B. On motion of Brother Jos. Trautman, Brother D. Goldstein was chosen secretary.

In a few appropriate remarks, Brother Joseph Magner presented the following set of resolutions:

"Death has invaded our sanctuary. One of our noblest has been stricken down at an age when the faculties of the heart and mind had reached their zenith. Morris Marks is no more.

No longer shall we see him, his face beaming with a cheerful smile, reflecting love and friendship to all. No longer shall we witness his efforts in behalf of the widow, the orphan, the sick and distressed. The voice that has so often resounded in our councils is hushed; the spirit which impelled every act of his noble soul in the advocacy of the principles of brotherly love, friendship and harmony, will forever live. Always hopeful, never despairing, he waged the battles of life, a beautiful type of true manliness; and even when, later, weakened by sickness and racked by the ruthless hand of pain, he bravely bore the trial which has now ended in the peace of the grave.

He has gone from amongst us, but his memory will forever live with us. May a kind Providence grant him that reward due to one who has so nobly fulfilled the divine commandment, "Love thy neighbor."

We, his friends, his associates of many years, his co-workers and companions, have gathered to-night to testify to his virtues, to his goodness, to his disinterestedness. His life was like sunshine, his departure enshrouds us in sadness and sorrow.

Be it resolved by the members of the I. O. B. B. of this city, and by the resident members of the Grand Lodge of the District, that in the death of our lamented brother, Morris Marks, the Order has suffered an irreparable loss. In every position he has occupied, whether as a simple brother, an officer of his own lodge, or whilst occupying the highest position as President of District No. 7, he remained always the sincere

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exponent of the teachings underlying our organization. Ready while in the ranks to follow, he became no less the enthusiastic leader when called to command. We extend to the Grand Lodge our sincere condolence. The history of our lamented dead is written in its archives, and his administration will forever stand as an incentive to others.

Be it resolved, That to the stricken family we tender our heartfelt sympathy. We mourn with them, and with them will cherish his memory. In the recollection of his pure life, in his spotless name, in the love of his fellow-man and in the trust of a heavenly reward, they will find that consolation which words, however eloquent, could not offer.

Be it resolved, That we mourn with the entire community in the demise of this estimable citizen. Possessed of the sublimest moral courage, he was ever true to his convictions. Imbued with the loftiest principles of religion, he knew no higher creed than that of humanity.

Be it resolved, That a copy of these resolutions be transmitted to the family of our lamented brother and to the Grand Lodge of District No. 7."

The resolutions were seconded by Brothers M. Heyman, Laz. Levy and Sol Marx, each of whom paid touching tributes to the memory of his departed brother.

The following telegram was then read:

Vicksburg, Aug. 23.—Mr. Nat Strauss, New Orleans: Deeply shocked to hear of the death of my friend and brother, Judge Marks. Our Order has lost a leader difficult to replace. Please to extend my sympathies to the distressed family. J. HIRSH.

There had been a meeting of the local lodges of the I. O. B B. during the earlier part of the evening, and at it the following resolution had been adopted:

"Resolved, That owing to the death of our esteemed brother, Morris Marks, the lawn fete proposed to be given on Sept. 2d, be indefinitely postponed."

A copy of the resolution had been communicated to the District Grand Lodge by Chairman Archibald A. Marx and it was read by Secretary Goldstein.

The resolutions offered by Brother Magner were then adopted by a rising vote, and it was decided that they be published.

A motion was adopted to have a committee of one from each lodge appointed to meet and receive the body on its arrival here this morning, and the following were appointed: D. Goldstein, B'nai Israel Lodge No. 188; Sol. Marx, Gulf Lodge No. 231; Sid March, Home Lodge No. 242; Nathan Hirsch, Crescent City Lodge No. 182; A. Aschaffenberg, J. K. Gutheim Lodge No. 439. All of the B'ne B'rith lodges in the city will be invited to attend the funeral, and five members will be chosen as a funeral committee, who, with Chairman Strauss, will confer with the family of the deceased about the arrangement of the details for the funeral.

THE *Jewish Exponent*, under the title of "Leo N. Levi's Defence of B'ne B'rith," in its issue of Aug. 20th, says:

"There were some salient truths uttered by Mr. Leo N. Levi in his

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address at the B'ne B'rith festival, at Washington Park Grove, on Wednesday of last week, which deserve to be repeated and given the widest publicity. The presence of Mr. Levi himself was a refutation of the assertion frequently made that the B'ne B'rith fraternity has no useful purpose to subserve. Mr. Levi is only one of many of the leaders of Jewish thought and action scattered all over the land who give testimony of their faith in the Order, of their belief in its principles, and of their confidence that it can be made an important factor in the development of the Jewish people.

Omitting from present consideration those who are interested in the B'ne B'rith in District No. 3, would, it might be asked, such men as Julius Bien and Henry Leipziger, of New York; Simon Wolf, of Washington, Jacob Furth and Isidor Bush, of St. Louis; Judge Schrader, of Cincinnati, and a host of other leading Jews, of whom these are merely representatives, not only connect themselves with the Order, but be among its foremost advocates and exponents, if they did not feel that the organization was a noble one and a useful one.

Nevertheless, Mr. Levi is right in his assertion that the B'ne B'rith is not in our day a fashionable organization; and to those poor souls who follow only where the multitude are inclined, who have no other standard to follow than that of apparent success, the B'ne B'rith fraternity offers little attraction. To them, no cause however noble, no work however beneficent, no doctrine however true, will have any force if it have not the tinsel of popularity and the veneer of social eclat. Such as these Mr. Levi justly declared, are responsible for the surprising fact that numerically from age to age Israel does not increase, its weaker spirits and less constant minds being sloughed off from the body of these people.

Indeed, to the truly noble mind the fact that the B'ne B'rith is not composed mainly of the wealthier classes of Jews is one of its strong claims to their respect and attention. They recognize its power for good, not among the lower classes of Jews, but among those less blessed with the material things of this world. They will seek to unite themselves with an organization that brings together not the wealthy alone, but all Israelites of generous impulses, upon a common platform.

Mr. Levi abundantly demonstrated what no one can successfully contravene, the splendid record for philanthropic work which the B'ne B'rith Order has written for itself wherever established; nor could he compare the record of his own District in the South with that of those to whom he was addressing his remarks, without causing the latter to feel a just sense of shame at the disproportion of their own works, and without their feeling a desire to bring them up to the standard of other Districts. Far from coming in conflict with other charitable organizations, Mr. Levi very clearly proved that, if for no other reason, those who have these latter interests at heart should give the B'ne B'rith their heartiest encouragement and support, because the great force of the fraternity is converted into benevolence; because it educates its members to giving; and because the machinery of the organization reaches those of limited means and enables

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them to give their mite towards helping others. The wheel of fortune turns. It brings the poor man of to-day to the top as the wealthy man of to-morrow; it finds the Ben B'rith already prepared to use his larger means for the benefit of the community, because he had already learned to give of his smaller store in days gone by. If, then, he is truly wise and liberal of heart, he will not despise, nor ought the Jewish community to underrate, the instrument that prepared him for his larger career, but will give it his grateful and continued support, both for what it has done for him and for what it continues to do and may be made to perform for others.

In the face of these truths, calmly and clearly told, the time is past when any man who claims to be well informed or to be interested in Jewish affairs can treat the Order of B'ne B'rith with a sneer or deride it as moribund. An organization that has survived a half century, that has withstood attacks from without and disasters within, must have, as Mr. Levi said, some vital principle within it that enables it to live, and to live nobly. Far better would it be if, recognizing its usefulness in the past, the true men in Israel of all classes and conditions would unite in still further utilizing its vitality, increasing its benefactions, in encouraging and strengthing its work; in deepening and broadening its foundations; so that its future may not only be assured, but its achievements in the past be made to pale before the brighter glories of the coming years."

THE only surviving member of the institutors of the Hartford (Conn.) Congregation, which recently celebrated its Golden Jubilee, is Rev. Moses L. Strauss, who is at present an inmate of the "Home" of District No. 1 at Yonkers, N. Y.

THE summer festival of the lodges of District No. 3. was held on Wednesday at Washington Park Grove, Philadelphia, recently. All of the B'ne B'rith affiliated with the lodges in Philadelphia and many outside lodges participated. A large committee had the arrangements in charge, at the head of which were Adolph Platowsky, chairman, and Abe Weil, second vice-president of the District.

The committees arranged a programme that interested young and old. An excellent band of musicians provided music from 2 p. m. until late in the evening, and excellent facilities were provided for dancing. At 3 p. m. the children's sports began. These included running and jumping races and other similar amusements. To the successful participants useful prizes were given.

The feature of the occasion was the literary programme. Leo N. Levi, of Galveston, Tex., was the orator of the day. The subject of his address was "Applied Judaism." Other speakers

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were Hon. Emanuel Furth, Samuel N. Salus, Charles Hoffman, and Joseph D. Coons, of Wilkesbarre, President of the District.

The entertainment was thoroughly enjoyed by all who attended.

DISTRICT No. 1 will open its new building in New York City with appropriate ceremonies, shortly.

"THE arrangements for the approaching lawn fete to be given by the local lodges, Independent Order B'ne B'rith, are progressing satisfactorily.

"Thursday, Sept. 2d, has been chosen and the spacious lawn of M. Henry Roos, on St. Charles avenue, has been selected, that gentleman having kindly tendered its use. An interesting programme is being prepared and Mr. H. Hanaw, of Mobile, President of District No. 7, is expected to be present.

"All Israelites are invited to attend, as the members of the Order desire to have their friends, who have not yet seen fit to join them, enjoy the occasion with them.

"The Order is about to institute an auxiliary association to be composed of young men who have not arrived at the age at which they can be accepted in the lodges. It is expected that this step will prove very beneficial as it will create an interest for the Order B'ne B'rith with these young men that cannot fail to bear good fruit."—*Jewish Ledger.*

THE Covenant Culture Club of Chicago (which is the B'ne B'rith Club of that city, gave a *fete champetre* at Sunny Side Park on August 26th. The excursion partook of the nature of a family festival; there were all sorts of games and appropriate entertainment for young and old. The family festival was held in the afternoon, beginning at 3 o'clock; summer-night's festival began at 8 o'clock in the evening. The affair was a thorough success and was largely attended.

WITH the advent of the fall, everything bids fair to make the coming season a very lively one in the Order. From all parts of the country and from each jurisdiction the signs of a prosperous era for the Order are at hand. The Order, by its works, is giving strong manifestations of its usefulness. Through its excellent organization and its widespread ramifications, it is exercising a marked influence upon Jewish life. Each District is giving healthy signs of meritoriousness. District No. 1 has just finished its new building, which is to serve as its headquarters: its "Home" at

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Yonkers is doing much good, and is a most cherished feature of the District's work. The Maimonides Free Library, which is under its jurisdiction, is fast becoming a general favorite of the public, and the activity of President Hirsh bids well to bring excellent results.

DISTRICT No. 2 is devoting itself to the good work of caring for the Orphans in the Cleveland Orphan Asylum, and has a number of other excellent features to which it is paying attention, and under the administration of Judge Spiegel the District will be doing excellent work.

DISTRICT No. 3, which has now the Manual Training School and Technical School under its immediate charge, has been giving strong evidences of activity in its recent monster festival in Philadelphia, at which Brother Leo N. Levi delivered an excellent oration.

DISTRICT No. 4 has just rearranged its Endowment feature, and its Grand Secretary is making energetic efforts to increase the roll of membership. It has recently organized a ladies' auxiliary lodge in San Francisco, and has already instituted a number of youths' auxiliary lodges in various parts of its jurisdiction. The District owns its own building, which has been a very profitable investment, and in which is contained the B'ne B'rith library. This has a large circulation.

DISTRICT No. 5 is taking excellent care of the Atlanta Orphans, Home, and is doing its share in the good work of the Order.

DISTRICT No. 6, with District Nos. 2 and 7, is interested in the care of the orphans in the Cleveland Orphan Asylum, and has other charities which it assists.

DISTRICT No. 7 is one of the most active Districts in the American jurisdiction. Its members are contributors to the Cleveland Orphan Asylum and the various Jewish charitable institutions in New Orleans, notably the Touro Home. The District is always engaged in some work of an intellectual character. It has just lost one of its excellent members in the death of Judge Marks.

BROTHER JULIUS BIEN, the President of the Order, who arrived recently from a visit to the lodges in the foreign jurisdictions, will no doubt give an excellent account of the work done by the lodges in the same, in the next issue.

ALTOGETHER, the conditions obtaining in the Order are most excellent, and the mission of the same is being practically carried out.

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BROTHER JULIUS BIEN, the President of the Order, who has been in Europe for some months, arrived here with the steamship Normannia, on August 25th. President Adolph Hirsh of District No. 1, and the members of the General Committee were present to receive Brother Bien, who was accompanied by his wife.

In speaking of his trip to President Hirsh, Brother Bien said that the members of the Order received him most cordially. He was overwhelmed with attention by members of the brotherhood. It was impossible at this time to give a resumé of his trip, and an account of his visit to the brotherhood, but that would be done later. Brother Bien said, however, that he has no doubt but that his visit will accrue in beneficial results to the Order generally, and that the excellent work done by the lodges in Europe will be further stimulated. The Order in Europe has called into life many charities in all parts of Germany and Austria. He had the pleasure of meeting the men who were most instrumental in accomplishing these results. He found them imbued with a spirit which augurs well for the Order's future. There is no doubt of the spreading of lodges in all parts of the foreign jurisdiction. Brother Bien said that, while he thoroughly enjoyed his visit, he was glad to return to the scenes of his many years of labor here.

BROTHER HENRY KING, JR., who was a prominent member of the Order for many years, died in Washington, D. C., on Sunday, August 15th. The deceased was well known all through the United States as an active and zealous worker in all Jewish institutions. For nearly fourteen years he was president of the Washington Hebrew Congregation, and owing to his indefatigable energy a new temple is in course of erection. While he was an active member in all Hebrew organizations, he did not confine his liberality and work thereto, but generously contributed to many charitable societies without reference to sect. He was sixty-three years of age.

PRESIDENT STEIN, of District No. 4, has made arrangements to visit San Francisco in a short time and also to make visitations to the lodges in the southern and in the northern part of the jurisdiction.

THE lodges of San Francisco have had quite a number of applications for membership recently.

THE following named officers of the new lodge of the Daughters of Judah, in San Francisco, were installed recently, by Brother I. J.

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Aschheim, Grand Secretary of District No. 4: Mrs. S. H. Simon, Monitor; Mrs. H. Gutstadt, President; Miss M. Cohn, Vice-President; Miss B. Cohn, Recording Secretary; Mrs. S Meyer, Financial Secretary; Miss Fannie Aaron, Guide; Mrs. Horowitz, Inside Sentinel; Phil Siess, Outside Sentinel; H. Gutstadt, Max Kollman and S. H. Simon, Trustees. The lodge starts in without any beneficiary feature in its laws. It will meet twice a month. One meeting will be for business and the other for social purposes. A committee on entertainment, whose duty shall be to arrange social events for the coming six months, was appointed. The lodge has applied to the General Committee of District No. 4 for a charter, that body having by a special law the authority to grant such.

THE following circular has been issued and explains itself:

New Orleans, Aug., 17th, 1897.

Dear Sir and Bro.:

In accordance with a law passed at the last Convention of the I. O. B. B., a Youths' Auxiliary B'ne B'rith Lodge will be organized in this city. Jewish Youths between the ages of 15 and 21 are eligible to membership.

The objects of these Auxiliaries are: to inculcate the principles of the B'ne B'rith amongst our youths, to advance the cause of Judaism and to foster the teachings of Benevolence, Brotherly Love and Harmony.

If you have any sons or brothers who are eligible to membership, we kindly trust that you will use your best influence with them to join this Auxiliary.

Please forward the names of all parties desirous of becoming members to the undersigned.

Fraternally Yours,

ARCHIBALD A. MARX,
Chairman Joint Committee,
P. O. Box 127.

"THE Independent Order B'ne B'rith has been particularly fortunate in the possession of an executive officer who for a generation past has guided its interests with unselfish zeal and rare devotion. The Order owes a debt of gratitude to Mr. Bien, and when he passed the "seven barred gate" last spring, its members chose to testify their appreciation by presenting him with a purse. He, in turn, chose to expend it in the highest interests of the organization and, in spite of his seventy years, went to Europe and passed several months there visiting the lodges and the institutions maintained by them. It should be said that Mr. Bien's statesmanship, for such it has been, has been peculiarly evident in his treatment of the Order in Germany, Austria, Roumania and the Orient, for conditions there have been and are such that the founding of

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Jewish organizations was fraught with the greatest difficulties; but he mastered them all. He has acted wisely in coming so closely in touch with them on his journey abroad, and the result will, no doubt, be a distinct gain to the Order, both here and there." —*American Hebrew.*

Domestic Notes.

THE new building for the Temple, Washington (D. C.), has been commenced.

NATHAN DRUCKER of Cincinnati has been chosen to fill the vacancy on the Board of Governors of the Hebrew Union College caused by the death of A. J. Friedlander.

At Little Rock, Ark., Victor H. Roos of Waco, Tex., became a convert to Judaism. Mr. Roos was a Lutheran. The ceremony took place in the temple, Rabbi Charles Rubenstein officiating. The form followed was that sanctioned by the Central Conference of American Rabbis.

AN organization has been formed for the raising of funds for the erection and maintenance of a new Jewish hospital, in Chicago, "for the gratuitous medical and surgical treatment of the poor, independent of race and creed." The project has been the subject of earnest consideration for some time. The following officers were elected at a meeting held recently: President, Dr. Michael N. Regent; Vice-president, Leo Porges; Secretary, Dr. Louis J. Pritzker; Treasurer, Herman Felsenthal.

A NEW congregation has been formed at Seattle, Washington.

AT the annual meeting of the Montefiore Home in Cleveland the Secretary submitted his annual report, which shows the Home to be in an excellent condition. The reports of Superintendent S. Freedman and Secretary M. M. Wiener were also read. The financial condition of the Home is most flattering, and the building and grounds in an exceptionally good condition. The inmates are all fairly well. The following officers were reelected: President, Samuel Grabfelder, Louisville; Vice-president, Fred Lazarus, Columbus; Secretary, M. M. Wiener, Cleveland; Treasurer, Jacob Mandelbaum, Cleveland. Meyer Weil was chosen as chairman of

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local board, Mrs. Jacob Wolf and Mrs L. Halle, both of Cleveland, were elected directors, the former to fill the vacancy caused by the death of Mrs. Caroline Weil, who had been director for the last fifteen years. President Grabfelder appointed a committee, consisting of Jacob Mandelbaum, Meyer Weil and Leopold Einstein, all of Cleveland, to secure a charter for the Home.

THE free industrial school for boys in Cincinnati at the administration building of the United Hebrew Charities, is under the management of Mrs. Louise Mannheimer. It is expected that 150 pupils will attend. There are 170 girls in attendance at the free industrial schools reopened at the Plum Street Temple. The sewing school is under the charge of Mrs. S. B. Sachs. Children of all denominations are pupils. They are taught needlework from the plainest sewing to the finest embroidery.

MOSES BUTTENWIESER, Ph.D., has been selected to succeed Dr. Margolis in the Faculty of the Hebrew Union College. Dr. Buttenwieser is a Bavarian by birth and has been in America but a few weeks.

A HANDSOME illustrated Bible was presented to the Hebrew Orphan Asylum, at Newark, N. J., by the Sabbath-school of Congregation Oheb Shalom.

ON Sunday evening, July 18th, a meeting in behalf of the Jewish colonists brought from Philadelphia by Ephraim Deinard was held in the B'ne B'rith building. After some discussion on the colonization question it was deemed advisable to adjourn, as there were many present who denounced the idea as a scheme, which might have given rise to a collision between the two factions.

MISS JULIA FRIEDBERGER has been appointed teacher of German and commercial arithmetic at the Girls' High School by the Board of Education of Philadelphia.

THE Jewish Maternity Association of Philadelphia has received one thousand dollars from Mr. Jos. H. Hagedorn of that city, which sum is given for the purpose of endowing a free bed at the Maternity Home, in memory of Mr. Hagedorn's wife, Estelle Fleisher Hagedorn. The interest of the money is to be devoted to the support of the institution.

THE Franklin Institute of Philadelphia, announces in the July issue of its journal its award of the John Scott medal and premium

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to Louis Edward Levy and Max Levy of that city, for their invention of the engraved line screen for half-tone engraving. This medal bears the inscription "To the most worthy," and is one of the highest awards in the gift of this scientific institution. The invention for which this medal has been awarded has taken rank as a most important improvement in the scientific application of photography to engraving. It has now very generally superseded all other appliances of this kind, and has been adopted by the military geographical bureaus of the various governments in Europe, and also in India, Australia and Japan.

NEARLY eighty children and invalid women are being cared for at the Jewish Seaside Home at Atlantic City. Five children from the Jewish Foster Home of Philadelphia are among the patients.

AT Elizabeth, N. J., on July 4th, Dr. Adolph Radin, of New York, laid the corner-stone of the Educational Institute and Library to be erected by resident Jews.

MAYOR HARRIGAN of Chicago has appointed Jacob Franks a member of the Public Library Board in place of Dr. E. G. Hirsch.

PROFESSOR LEXIS, of the Goettingen University, estimates the number of Jews throughout the world to be 7,403,000 souls. The Professor further makes the proportion of Jews to Gentiles as follows: Among every 10,000 inhabitants of Roumania, there are 794 Jews; of Austria, 478; of Hungary, 418; of Russia, 317; of the Netherlands, 216; of Turkey, 143; of Germany, 112; of Bulgaria and Eastern Roumelia, 76; of France, 16; of Italy, 13; of England, 12.

A MEETING of the Liberal Congress of Religions, a Chicago organization, will be held at Nashville, Tenn., in October. Dr. Joseph Krauskopf has been invited to speak on Judaism.

CONGREGATION "The Tree of Life," of Columbia, S. C., is preparing to build a synagogue. President Steele and Messrs. S. Blanc, B. Visanka and E. Winter are the committee, and Mr. J. B. Garfunkel is treasurer.

MR. EDWARD HIRSH, of Baltimore, who was elected president of the Federation of Labor recently, is the youngest man who has ever attained such a high honor in the local organization of that city. Mr. Hirsh, who is with the *Evening News*, is only twenty-seven years of age.

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AT the National Conference of Charities and Correction held this summer, at Toronto, Mr. Louis Selling, Director of Beth-El Relief Society of Detroit, read a paper on "Practical Charity and Jewish Methods."

CONGREGATION HAND IN HAND are now making plans for a synagogue to be built on 145th St., west of Brook Ave., New York City. This will be a structure of brick thirty feet by ninety feet.

THE Hebrew Institute in New York City has opened a roof garden for the benefit of residents of the neighborhood in which it is located.

THE valuable library of the late Henry Gersoni, rich in Judaica and Hebraica, is for sale and would be a good accession to some institution if bought intact.

THE Sanitarium for Hebrew Children, which has been doing such excellent work in New York City, has received about $7,000 in donations.

MR. MOSES ALEXANDER was recently elected Mayor of Boise City, Idaho, by a large plurality.

THE Cong. B'nai Jeshurun is raising its synagogue on the Richmond Turnpike, Tompkinsville(N.Y.),twelve feet, and is building a new main room, which is to be a room of worship for men. The alterations are to cost $5,000.

THE Ladies' Auxiliary of the First Hebrew Congregation of Alameda, Cal., has changed its name to "The Hebrew Ladies' Endeavor Society."

FREE religious services are to be held in the Hebrew Institute of New York City, on Friday evening and Saturday morning.

THE Jewish Day Nursery and Free Kindergarten of Baltimore will open after the holidays.

PRESIDENT MCKINLEY has appointed Benjamin Nusbaum, of Philadelphia, United States Consul to Munich, Germany.

THE new B'nai Sholom Synagogue, on Ninth Street and Fifth Avenue, Brooklyn, N. Y., had its cornerstone laid recently, Mayor Wurster performing that ceremony. The silver trowel used upon the occasion was presented to Mayor Wurster by the congregation.

THE corner-stone of a new temple was laid at South Bethlehem, Pa.

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THE semi-centennial of the Congregation Beth Israel at Hartford, Conn., was observed with suitable ceremonies recently, at the synagogue on Charter Oak Ave. The opening prayer was by the Rev. Meyer Elkin, rabbi of the congregation. President Wieder's address was an interesting resume of the history of the congregation. Addresses were also delivered by ex-Alderman Isidore Wise and Rev. Dr. Elkin.

REPRESENTATIVE members of the Jewish community at Seattle, Wash., have organized a congregation known as the First Hebrew Congregation of Seattle. At a meeting of the trustees held recently, the following officers were elected: President, L. Schoenfeld; vice-president, E. Rosenberg; treasurer, Samuel Cohen; secretary, Saul Friedenthal.

"THERE are more Professors of the Jewish faith or race at the Universities of Austria, Germany, Switzerland, France, Italy and elsewhere, than there ever were or are now usurers among the Jews. And yet the sachem of the anti-Semites calls the Jews a nation of usurers, instead of a nation of learned professors, though the one would be as appropriate at least as the other. Let us be fair enough to admit, that there are learned professors and a good many usurers also among Christians, infidels and atheists as well, and yet none would dare to maintain that all Christians are very learned or all of them, atheists included, are despicable usurers." —*American Israelite.*

A TALMUD TORAH SCHOOL has been organized in Memphis, Tenn.

THE new Hebrew Orphan Asylum in Newark, N. J., is to be erected at 416-426 Mount Prospect Ave. The building is designed to accommodate from 80 to 100 children, and will cost about $30,000.

ON Tuesday, August 31st, died Lazarus Morgenthau, at one time a unique figure in New York Jewry. He was essentially a man of hobbies, his latest having been the Temple of Humanity, which had for its purpose the giving of a dowry to orphans, regardless of religious affiliations. An early hobby of his was the furnishing of a "Book of Life," handsomely gotten up, and which he gave to our leading institutions, wherein to inscribe donations, which it was believed would be in keeping with the beauty of the volume itself. The idea has been generally adopted.

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A MORTGAGE for $400,000, given by the trustees of the Temple Beth-El to the Equitable Life Assurance Society, has been recorded. It is secured by the splendid synagogue of the congregation, at the southeast corner of Fifth Ave. and 76th St. The loan is for a period of five years and bears interest at the rate of 4 1-2 per cent a year. The temple cost about $800,000, including site.

THE National Farm School of Doylestown, Pa., has received many inquiries with regard to the number of Jewish people engaged in agricultural pursuits. The President, Rev. Dr. J. Krauskopf, has formulated a set of questions to be answered by Jewish farmers in the United States. To these he hopes to receive answers sufficient for statistical purposes. The questions are as follows: Name; age; number in family; where located; how long engaged in agriculture in foreign lands; how long engaged in agriculture in the United States; how many acres of land do you possess; how many acres of land do you work; what are your facilities for marketing produce; how many men do you employ; how much stock do you keep; state the number and kinds of implements in use; what is the value of your farm; what is your equity in the farm; what success has attended your farming; can you recommend farming as a safer and surer source of living than that of petty trading, tailoring, or other similar pursuits? Answers may be sent to A. Berkowitz, Assistant Secretary, 3129 Palmer Street, Philadelphia; or to Jos. Krauskopf, President, 124 E. Upsal Street, Philadelphia.

EMANUEL B. HART, who for many years held the office of President in the Mount Sinai Hospital, and was prominently identified with the Spanish-Portuguese Synagogue, died in New York on August 29th. He was born in the metropolis in 1809. As a young man, he was a broker in securities. In 1845 he was elected an Alderman in the Fifth Ward, being also re-elected. In 1851 he went to Congress. Under President Buchanan, Mr. Hart became Surveyor of the Port. From 1860 to 1863, he represented the Treasury Department abroad, in an effort to stop undervaluations by importers. Mr. Hart became an Immigration Commissioner in 1869, and ten years later, at the hands of Mayor Cooper, an Excise Commissioner. Later he re-entered the Custom House, and was in the Internal Revenue service when he died. The funeral took place Wednesday morning.

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THE Moses Schiff Prize, a sum of thirty dollars annually donated by Hon. Jacob H. Schiff, in memory of his late father, was awarded Monday afternoon, August 30th, at the Hebrew Institute (New York), to Master John Weiss, whose essay on "Samuel" was adjudged the most meritorious of the more than thirty submitted in competition for the prize. Brief and appropriate remarks were made by Mr. Albert F. Hochstadter, President of the Association, Mr. Schiff and Rev. Stephen S. Wise. Honorable mention was made of another pupil, Bernard Deutsch, whose essay had elicited favorable comment.

AT Johns Hopkins University, the following courses in Biblical Philology will be given this term by Prof. Haupt—Critical Interpretation of Selected Chapters of the Authorized Version, Elementary Hebrew. Hebrew Prose, Composition, Comparative Hebrew Grammar, Critical Interpretation of the Book of Judges, of the Song of Solomon, of the Book of Isaiah and of the Aramaic Portions of the Books of Daniel and Ezra (advanced courses). By Dr. Christopher Johnston—Biblical Antiquities, being Religious and Civic Institutions of Ancient Hebrews; History of Assyria and Babolonia, according to the Cuneiform Monuments and Hebrew Reading at Sight. By Rabbi Rosenau—Post-Biblical Hebrew (Yoma ed. Strack). Prof. Haupt and Dr. Johnston will also instruct in Syriac, Arabic and Assyriology.

Among the faculties of Philosophy and Medicine of the Johns Hopkins University are the following: Maurice Bloomfield, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology; Simon Flexner, M.D., Associate Professor of Pathology; Jacob H. Hollander, Ph.D., Associate in Economics; Abraham Cohen, Ph.D., Instructor in Mathematics; Sydney M. Cone, M.D., Assistant in Surgical Pathology, and Henry A. Jacobs, M.D., Instructor in Medicine. In the Mathematical Department, Dr. Cohen will instruct graduate students in the Theory of Invariants and the Theory of Numbers; candidates for matriculation in Algebra, Solid Geometry, Plane Trigonometry and Analytic Geometry, undergraduates in Analytic Geometry, Elementary Theory of Equations and Modern Analytic Geometry of Two Dimensions and of Three Dimensions. Dr. Hollander's courses include: The Economic System of David Ricardo and Commonwealth Taxation in the United States, both for graduates; also Recent Economic Changes, Money and Taxation, History of Economic Thought and Transportation and Tariff.

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Foreign.

FRANCE.

BARONESS DE HIRSCH has given two and a half million francs at three per cent., realizing 75,000 francs per annum, to the Société Philanthropique in Paris, of which the Prince d'Arenberg is President The income is to be utilized in granting pensions of 3,000 francs each to twenty-five gentlewomen who have come down in the world.

M. PAUL STRAUSS was elected senator for the department of the Seine. The new senator has been for many years a member of the municipal council, where, by his work for charity generally and the hospitals in particular, he has earned the admiration and respect of all.

GERMANY.

IN commemoration of his seventieth birthday Commerzienrath Carl Ladenburg, of Mannheim, presented 50,000 marks to the "Seligman, Julie and Leopold Ladenburg Institution."

THE Hebrew Home for the Aged, Julius and Anna Schottlaender foundation, has been dedicated in Breslau. It is a gift to the Jewish community, and cost 250,000 marks. There are sixty-three inmates.

COMMERZIENRATH FRIEDRICH ENGELHORN on his golden wedding handed to the municipality of Mannheim the sum of £3,500 to be invested and the interest applied for yearly gift on the anniversary of June 15th. The present is to be bestowed on four poor Christian and one Jewish families.

THE firm of Adler & Oppenheimer, of Strasburg, have celebrated their firm's twenty-fifth anniversary by giving 20,000 marks as a fund for working people, without distinction of creed.

AUSTRIA-HUNGARY.

SALMON TAUB, one of the greatest benefactors of the Jews in Hungary, died recently in Budapest. The deceased had given to Jewish and Christian charitable institutions the sum of 700,000 florins. Herr Taub was director of many banking institutions and member of numerous associations.

JACOB WINTERNITZ, of the Austrian Ministry of Foreign Affairs, has been raised to the nobility.

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DURING the past year the Budapest Jewish Hospital had 1,580 patients in its various house departments, and 15,115 out-of-door patients, 5,618 district poor. The expenses were 69,607 florins. The hospital is in its ninety-second year.

AT a meeting of the Leathersellers' Association, Buda Pesth, Herr Joseph Spitzer, a well-known journalist, was elected, unanimously, president.

BARONESS DE HIRSCH has donated 40,000 florins to the Buda Pesth Jewish Orphan Asylum for Boys. This asylum is the largest institution of its kind in Hungary. It was founded many years ago by the late Anton Fox with a sum of 300,000 florins.

BARON NATHANIEL DE ROTHSCHILD, of Vienna, has handed over to the Vienna Voluntary Ambulance Corps 3,321 florins, as a result of throwing open his hot-houses to visitors at a small charge.

THE Jewish community of Teke Terebes, Hungary, had had the misfortune to close its synagogue through fire some time ago, and, finding that a larger site would be requisite for the new place of worship, they applied to the owner of the site, Count Theodore Andrassy, ex-premier of Hungary, for the necessary land. That nobleman not only presented them with the additional ground, but also gave 20,000 bricks towards the erection, and consented to lay the foundation stone of the building. This took place recently, and in response to a vote of thanks Count Andrassy called upon the Jewish inhabitants to remain true to their faith and country.

FIVE Jewish doctors, practising in Vienna, who had offered their services to the Sultan for the duration of the war, have returned to their homes. They expressly make it known to the Sultan that their honorary services were given in gratitude for the benevolent attitude of the Turkish Government toward the Jews.

SWEDEN.

THE King of Sweden has conferred on Herr Arthur Altschul the Knight's Cross of the Order of Nordstar, in recognition of his useful public works. Herr Altschul is Swedish Consul in Budapest.

RUSSIA.

IN Little Odessa (Government of Cherson), not far from the scene of the recent excesses against our coreligionists, the priest of the town, named Opechensky, preached a stirring sermon against

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the outrages committed upon the Jews. It would be his duty, he said, to fight against intolerance and bigotry in every shape and form.

MORE Jews are now being employed as agricultural laborers in Russia than before. In Bessarabia, Podol, and Government of Kiev the number of Jewish workmen has increased, and the employers express themselves highly satisfied.

MADAME ASHKENAZI has promised to erect at her own expense a Jewish Lying-in Hospital at Odessa. The Jewish Ladies' Committee for the Assistance of Poor Women in Confinement has given 21,000 roubles toward the maintenance of the hospital.

THE Jewish colonies in the Government of Ekaterinaslov, Russia, are at last to have a synagogue. The Society for Promoting Agriculture and Handicrafts among the Jews, has given 4,500 roubles, and the remainder has been subscribed by the well-known writers, M. V. Maidansky and M. T. Tregubov.

THE well-known rabbi of Minsk (Russia), Aaron Rabbinowitch, died recently. The deceased was an erudite Talmudical scholar and wrote several works upon the Halacha. During his term of office, covering a period of eighteen years, many institutions for the welfare of his community were founded upon his initiative and were under his personal supervision.

THE *Odesski Novosti* reports that the Society for Supporting Karaite Girls have instituted a tax in their community upon all males of 25 years and over who have not yet married. These have to pay from twenty-five to fifty roubles for every year they remain single, and the money is to be divided between the girls.

THE Jewish Education Question in Russia is again coming to the front. By a decree of the 20th August, 1896, all schools not exclusively Jewish were closed against Jewish girls. The result was that the children of those parents who could not afford a private teacher were left without any instruction whatever. The decree in question spread over the whole Pale of Settlement, and moreover forbade the attendance of girls in the Chedarim. In Yalta, for instance, the Melamdim were expelled and the only school for Jews has been closed. The wealthier portion of the Jews are now petitioning again. One petition—with no result at present—has been sent for the erection of Jewish Girl Schools. The Minister of Education has permitted Jewish youths and girls who have been

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privately educated to be examined in the Gymnasium, Pro-Gymnasium and Commercial Schools. Hitherto non-Jewish children only benefited by this law.

M. SOLOMIAK, who for the past eight years has been Secretary of the Russian Consulate in Jerusalem, has received a decoration from the Czar. The community of the Holy City is highly pleased with this distinction, as the recipient has never forgotten to be as good a Jew as he is an official. M. Solomiak came twelve years ago as a colonist to Katra, one of the colonies, where he became a teacher.

JOSEPH ACHRON, of Warsaw, ten years old, a well-known boy violinist, has received, through the Minister of the Interior, a gold watch and chain from the Empress.

ENGLAND.

MISS ELLEN GERTRUDE COHEN, of London, England, gained at the presentation the third gold medal of the Paris Salon in respect of her picture exhibited there, the subject being "Le Pauvre Malade," a girl administering medicine to her sick father. It is reported a most extraordinary piece of art.

THE President of Venezuela has conferred the Order of the "Libertador" on Mr. J. D. Ichenhäuser, of London, in recognition of the great services he had rendered in connection with the settlement of the boundary dispute between British Guiana and Venezuela

REV. JOSEPH KOHN-ZEDEK, of London, has reached his 70th year. For nearly twenty-five years he has been active as preacher and writer in London.

AT the Jubilee Sunday service in the Great Synagogue, London, a mixed choir of men and women participated—a novelty indeed, in London Israel.

AMONG the honors conferred by Queen Victoria is a baronetcy on Lord Mayor Philips. Major Julian Leverson was made a Companion of the Order of St. Michael and St. George. and Dr. W. M. Haffkine a Companion of the Order of the Indian Empire.

IN the *Nation* of July 15th, N. N. contributes an article entitled 'London Decorated." He gives his impressions of the Jubilee. The excess of dazzling uniform was such as to bring in favorable

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contrast the severe civilian dress of the United States. After stating that the English officer as a rule is ill at ease when he shows himself to the public, N. N. continues :

"The one person in all that long array who seemed to understand what was expected of him—except, of course, the Queen, who managed to be as queenly as if bonnet and parasol had been exchanged for crown and sceptre—was the Lord-Mayor on his way to Temple Bar to receive her Majesty, and again as he returned, bearing his sword, to the Mansion House. He wore robes of velvet and ermine, he rode a fine horse, he held himself with dignity and he beamed in such unaffected delight, he bowed so gayly, as the people greeted him with deafening shouts, that it was a pleasure to see him. If kingdom and empire fail in time of rejoicing, the City of London, at least, still knows how to conduct its ceremonies with proper dignity and display."

THE London Conversionist Society is greatly troubled at the warning issued by the Beth Din at Jerusalem, in connection with the new hospital which the missionaries have erected there. Their missionary states that the religious and secular heads of the Jewish community have never been so determined as this time. The Jewish authorities have, mainly through the aid of the B'nei Israel, appointed additional doctors and opened free dispensaries.

BELGIUM.

PROFESSOR L. KAHN, Principal of the Institution for Commerce and Modern Languages in Brussels, will next month complete his seventieth year, and his fifty years' professional jubilee.

AFRICA.

A NEW Jewish school has been opened in Johannesburg, South Africa. Leopold Grahame is President. Chief Justice Kotze has offered a prize for proficiency in Dutch and English.

ITALY.

MR. EDWARD PHILIPSON, of Florence, brother of the late Lady Julian Goldsmid, has been made a Chevalier de la Legion d' Honneur by the President of the French Republic. Mr. Philipson is one of the members of the Florence Jewish Consistory and of the "Universita Israelitica."

PERSIA.

NEWS has been received of persecutions of the Jews in Teheran. It may appear strange that in the capital of Persia, the seat of the Government, members of which no less than the Shah himself are friendly to the Jews, acts of oppression should be possible, but even there, as in other parts of Persia, the Mohammedan clergy are all-powerful, and exercise an influence over the people such as is not enjoyed by the Government. The State, indeed, finds the utmost difficulty in checking this influence.

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Literary.

"People of the Book."

Rev. Dr. Maurice H. Harris, in the new and revised edition of Volume II. of The People of the Book, to issue from the press next week, has presented in succinct fashion the Biblical account of the period in Israel's history from the conquest of Canaan to the division of the Solomonic kingdom. We also find here comments of Israel's sages upon the various events and thoughts presented by the narratives, illustrating the fact that also post-Biblical Jews deserve to be called "people of the book." In the Appendix are included selections from Psalms, Proverbs, and Ecclesiastes, best suited to the younger pupils of the religious schools; also examination questions.

The second volume possesses advantages, the same advantages as have been noted by ministers and teachers who have used the first volume. The book has been rewritten in simpler style, both in language and ideas. Many details before omitted are here included. The "Notes for Teachers and Advanced Pupils," here introduced, and to which reference has been made above, contain apt illustrations from history and literature, and also from the child's daily life. The Midrashic stories are brought in very fascinatingly; each chapter is headed with a fitly-chosen Bible text. Poems and references to readily intelligible authors are not least among the aids which this book affords. The volume bears the impress of an active mind and of solid thought.

The work is published by the author, 10 East 130th Street, New York.

PUBLISHERS' NOTES.

Like the poor relation, the subject of good tea is always with us; unfortunately for American tea drinkers, however, good tea is not so familiar to them as the impoverished kinsman. It is but of recent years that the really choice growths of tea fields have found their way to these markets, and this leads to the belief that our patriotic forefathers made a big fuss in Boston Harbor over a very poor lot of stuff. But times have changed, and now the epicure can lie back and enjoy the perfect full-blown leaf that "cheers but not inebriates." This is largely due to the efforts of Messrs. B. Fischer & Co. to supply in their Black Package Caravan Tea the finest leaf grown in the world. That old axe of the tradesman, "just as good," seems to be the last remaining weapon in the

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arsenal of inferiority. Almost every article that has attained, through merit, an enviable position, comes in contact with this worn-out phrase, but a sense of immunity has come to the proprietors of really meritorious productions with the growing knowledge among consumers that when the dealer says "just as good" he means nothing more than that the article offered brings him greater profit.

Some articles come into closer conflict with this argument than others, and will probably continue to do so until their virtues place them absolutely beyond such subterfuge. In the Black Package Caravan Tea the importers, Messrs. B. Fischer & Co., claim to have an article of this distinction, and its growing favor certainly gives color to their claim.

THE PROPHYLACTIC. — Although Shakespeare made the general query "What's in a name?" and, without waiting for a reply from the outside public, stated in a general way that it didn't make so much difference after all by what name a thing was called, in this latter part of the nineteenth century we believe there is a great deal in a name. The Florence Manufacturing Company, of Florence, Mass., are the manufacturers of the Prophylactic Tooth Brush (which is always, by the way, sold in a yellow box), and the name indicates what the brush is: namely, that it is a brush that cleans between the teeth, that hunts out the holes and crevices that ordinary brushes don't reach, and that in consequence the teeth are preserved from decaying, and health and comfort are the result. Proper digestion and proper assimilation attend the user of the Prophylactic, and expense is saved. The bristles in the Prophylactic are arranged in pointed tufts, which explains its decided excellence, and then the handle is curved and tapered to the end, and can be hung up, allowing it to dry. Any one anywhere can obtain one of the Prophylactic brushes by remitting 35 cents to the Florence Manufacturing Company, 116 Pine Street, Florence, Mass.

FOR some time past the designers of collars have been experimenting with the high-banded turndown collar in order to overcome the faults that threatened that style with ruin. The faults in the old collars were the liability to break down at the points and the impossibility of working a cravat band about the neck when tying it. Earl & Wilson have succeeded in overcoming these faults, and at the same time they have given us a very sightly collar in the new Pocantico. This collar is of medium height, and has a very slight V spacing in the front. The inner band is about twice as wide as the outer band; this leaves about one inch of the former exposed. The outer fold has square corners, and it just reaches to the top of the cravat band. The cravat can be easily adjusted, and the points do not break over, as they do not reach to the shirt bosom. When the cravat is on, the Pocantico is one of the best-looking collars that have ever been introduced.

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BRAUNSCHWEIGER MUMME FOR CONVALESCENTS.—There comes a time when the fever has broken, or the agonizing pain has left, and the worn and wasted system craves nourishment. The stomach can not receive the strong and substantial food which in perfect health it gladly takes, but seeks a more concentrated and assimilable form of nourishment. Then it is that Braunschweiger Mumme—a concentrated liquid extract of malt and hops—proves its especial worth and comes to the aid of physician and patient in its rich fullness of rapidly assimilable nourishment. It builds up tissue, increases nerve force, multiplies the red corpuscles, strengthens and tones the system, spurs appetite, stimulates the absorbents and hastens recovery in a marked degree. Braunschweiger Mumme is invaluable as a nerve-strengthener for weak and delicate children, for over-worked students, for professional people, and for every one whose calling is wearing on nerve and brain. Physicians say so, and prescribe it.

WE know of no advertiser who has pursued a more honorable course, in any and every way, than Macbeth, the maker of "pearl glass," "pearl top" and "tough glass" lamp chimneys—that get good light from a lamp without smoke or smell (provided you use the chimney made for your lamp—and he prints an Index to Lamps).

We are glad to record his success. After having enjoyed the cream of the American trade for many years, he is sending his chimneys abroad. Has won Australia, strangely enough, almost before beginning in England.

2,000,000 feet of lumber were used in 1895, in manufacturing packing boxes for ENAMELINE.

YOUNG MOTHERS should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

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THE JEWISH NEW YEAR'S DAY IN THE LIGHT OF HISTORY

BY DR. K. KOHLER

LIKE gigantic mountains that reach high up to the sky, and carry a world upon their shoulders to open a wide view upon life beneath—the Days of New Year and of Atonement stand forth at the beginning of the Jewish year, the pillars and promontories of Judaism. They embody the loftiest ideas and principles of the Jewish truth, and by their observance or non-observance the loyalty of Israel's sons to their ancient faith is gauged to-day. Such an important position was not always accorded to these two days, and no better proof of the progressive character of the Jewish religion can be given than the one furnished by the history of the two great festivals. The fact is that none of the Biblical feasts has retained its ancient form. Each of them has undergone a change in accordance with the altered conditions and requirements of the time. But none shows such a remarkable process of development, none is so manifestly the product of religious evolution as the New Year's Day, to which this article shall be confined.

The very name of Rosh Hashanah or New Year offers a vexatious puzzle to the student or Bible reader, as it seemingly stands in direct contradiction with the Mosaic statute, which declares the month of Spring to be the first of the months (Exodus xii, 2). Indeed, the Mosaic Law speaks of it only as the first day of the seventh month, and proclaims it as the Day of Blowing of the Trumpet (Leviticus xxiii. 24, and Numbers xxix. 1), alluding nowhere to any other name or character of the festal day. Still more surprising is the fact that neither Philo of Alexandria nor Josephus shows acquaint-

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ance with the New Year's Day. Josephus (Antiquities III. x. 2,) simply speaks of it as the New Moon having additional sacrificial offerings for being the beginning of the seventh month, and Philo in his treatise on the Ten Festivals [II. 295 ed. Mangey] calls it Festival of the Sacred Moon, and says that the blowing of the trumpet which gave it its peculiar name, has a double significance: It is to remind both the people of Israel of the great event on Mount Sinai, the giving of the Law amidst the sounds of the heavenly trumpet, and mankind of the divine protection against all hostile attacks which cause the warlike instrument, the trumpet, to be blown as sign of alarm. Only the Mishnah (Rosh Hashanah) and Rabbinical tradition call the day by the name of New Year; yet not without observing that the civil year with reference to all secular records begins with Nisan. Strange that Josephus states exactly the reverse as the fact. Moses, he says (Antiqu. I., iii. 2), ordained that Nisan, the season of Israel's deliverance, should begin the year as to all religious solemnities, while he preserved the original order of the months in regard to mercantile and other ordinary affairs.

The matter still becomes more problematic and difficult, when we notice that nowhere in the Bible, or in the history of Pre-exilic Israel, is there any reference made to the celebration of the day. The first and only mention of the day having been celebrated as a great public festival we find in Nehemiah viii. 1-12, where we read that under the leadership of Ezra and Nehemiah the people of Judea made the first day of the seventh month a season of common rejoicing and mutual merry-making, "a day holy to the Lord, on which grief was unbefitting." Of the serious character of the day, however, there is no trace as yet seen even then. The conception of the "Day of Judgment," as the day appears in the Mishnah and in the Ritual, is still far off. How can we account, then, for the change of aspect the festal day has undergone in Biblical and Post-Biblical times? How shall we explain the origin and meaning of the day? Especially so, when we see that neither the Book of Deuter-

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onomy nor the Prophet Ezekiel (ch. xiv.) accords to the New Year's Day and Day of Atonement, that is to say, to the first and the tenth of the seventh month, a place in the system of festivals? Drawing conclusions from the last-mentioned facts, modern Bible critics, Geiger (Nachgel. Schriften. IV., 278) and Zunz (Ges. Schriften I., 234), as well as Vatke, Kuenen and Wellhausen, have declared the New Year's Day, that is, the Day of the Blowing of the Trumpet, as well as the Day of Atonement to be late innovations of Post-exilic Judaism. Accordingly, they see in the two passages containing the precept (Leviticus xxiii. 23-33 and Numbers xxix., 1-11), interpolations made a long time after Ezra. I must confess that this radical view never fully satisfied me. For I cannot help asking myself: If it be true that the two great festivals are but late innovations, why should the innovators be so exceedingly reserved and sparing in the proclamation of the new statutes? As a rule, new laws are introduced with a good deal of pomp and solemnity. Yet the law concerning the Day of the Trumpet Blowing is disposed of in a few lines, and so is that concerning the Atonement Day; only the latter is treated elsewhere more extensively (Leviticus xiv.). Surely if the New Year's Day was originally introduced only to commemorate the restoration of the temple sacrifice under Zerubbabel, the prince, and Joshua, the high priest, which took place on the first day of the seventh month (see Ezra iii. 1-6), as Geiger and others hold, the innovators could easily have lent the day a more impressive name and character. It seems to me that an unbiased investigation of the facts leads to different results, and I will place them before thinking readers:

The first day of the seventh month constituted the beginning of a new epoch in Israel's history, not only at the time of the restoration as mentioned, but also at the time of the building of the first temple. King Solomon dedicated his temple on the new-moon of the seventh month, and if we understand the records given in 1. Kings, viii., 1-65 correctly, he celebrated the Feast of Booths at the same time, beginning with the first, not the fifteenth of the month. [Passover, too,

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was originally celebrated on the New Moon (Chodesh). See Exod. xiii. 4, xxxiv. 18, and Deuteronomy xvi. 1]. At all events the seventh month was the festal month of the Chag or Pilgrimage and the Sukkoth or Harvest Feast the "new season of the year" (Exod. vxiii. 16 and xxxiv. 22). It is evident, then, that the autumnal month, September, was regarded by the ancient Israelites as the beginning of the year, as was the case also with the Syrians, who actually gave the month the name of Tishri, which denotes 'Beginning.' The Mosaic legislator in introducing a new calendar for the people of Israel beginning the order of the months with Spring, the month of Redemption, had, therefore, to take account of the ancient agricultural practice of celebrating the autumnal new moon, and there a new idea, a new principle was suggested: the sacredness of the seventh month corresponding with the sacredness of the seventh day. When, therefore, for some reason or other, the vernal and autumnal festivals were transposed from the New Moon to the Full Moon week, that is, from the first to the fifteenth day, the remembrance of the special sacredness of the autumnal New Moon was retained, and so the first day of the seventh month remained the holy day, inaugurating the holy month by the multifarious or continual blowing of the trumpet. In a minor degree every new moon was announced by the sound of the trumpet (Numbers x, 10.) The advent of the Sabbatical month was marked by a louder noise of the instrument. But here the question arose: Does this trumpet blowing mark the entrance of a new year? A lunar year falls eleven days short of the full time of the sun's revolution. The tenth of the seventh month is called in Ezekiel's time "the New Year's Day" (Ezekiel xl. 1). Hence the Mosaic Law ordains the blowing of Shophar on the tenth of the seventh month to herald forth the Jubilee Year (Leviticus xxv. 9). Far, then, from being late inventions and innovations, the New Year's and Atonement days had their root in the very life and custom of the people. Silly and soulless rationalism sees forgery and deceit in every novel thing not attested and approved of by authentic

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records. Yet in the springing up of great religious ideas there are hidden forces at work for which the cold critic has no eye nor perception.

Let us see what a New Year's Day meant, not to the priestly Sadducee, who simply performed the prescribed function of Trumpet Blowing on the Sabbatical New Moon, but to the people. We know from Zachariah xiv. no less than from the Talmudical tradition that the celebration of the harvest festival culminated in the great water procession every night with its solemn prayers for rain and fertility for the agricultural year. The life of vegetation, then, for the year was—this is the view of the Mishnah—determined on Sukkoth, not on New Year's Day.* But, if we listen to the ancient traditions of heathen Babylonia, the destinies of all life were determined by the Deity deep down in the abyss of the primeval ocean, where Ea, the god of water and of life, resides. There, under the presidency of Bel, his son, the destinies of the world are decided by the gods on the first day of the year, which the Babylonians celebrated in Spring, and there the tables of destinies are kept, so that, when starting with his crown of light every morning, Bel, the life-creating sun-god, may read them ever anew and carry them out. Did the Babylonian priests invent this story some thousand of years ago? I do not think so. Such ideas are not invented. They grow and spread in the deep recess of the human heart, in the soul of a nation, and are transplanted from one to another. The Biblical writers, too, speak of the Book of

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* In the Book of Jubilees written in the Maccabean time by some anti-Sadducean Priest, we read that "on the new moon of the seventh month" Abraham watched the stars from evening to morning in order to know what would be the character of the year in regard to the rain and fertility, and there he had the great vision of his mission to go to Canaan and propagate the truth of Israel's One God over the world.—Whether the first of Tishri or the first of Nisan was to be celebrated as "the birth-day of the world," that is, whether the ancient Palestinian or the Babylonian tradition should be followed in the counting of the year, was a question still at issue betwen the Rabbinical schools after the destruction of the Temple, between R. Eliezer and R. Joshua (Rosh Hashanah 11a), but the former one prevailed—much against the Biblical tendency.

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Life's Destiny in the hand of God. Moses prays to the Lord that if Israel be guilty, then his name rather than that of his people should be stricken out of the Book of Life (Exod. xxxii. 32), and the Psalmist (Ps. lvi. 9 and cxxxix. 16), knows that every life and every tear is recorded in the Book of God. To be sure, the table of destinies in the hand of the pagan deity is the outcome of blind fate, in which the element of mercy and justice plays no part. Still in the course of time the Babylonian heathen learned to know the power of prayer also, and so we find a prayer exactly in the language of Micah vii. 19, that "the deity may mercifully cast the table of sins and transgressions into the water." Thus Nebo, the heavenly recorder, writes down not only the destinies of men in the great Book of Heaven, but also merit and guilt alike, and weighing these against each other in the scale of justice, he decides the future of the soul. It is on this stage of ethical estimation of life that we find Egypt and Babylonia at the very time when under Persian sway the Synagogue springs up and holy men in Judæa penetrate into the mystery of true prayer. To them God on high is not, like the Persian king of kings, a despot with an inexorable rule of destiny, but a Father who hears the supplications of His saints and forgives the sins of His people. Whenever famine or distress threatens the land, they step forth and address God as sons do their father, praying for relief. These holy men, the founders of the Synagogue, have created our ritual and given the New Year's Day the character of the "Day of Judgment" and, following here also Babylonian ideas, of "The Day of the World's Creation." The sublime prayers of the New Year's Day are as much the work of divine inspiration as the Psalms and the Prophecies of the exilic seers. It is a great mistake on the part of Zunz and his followers to believe that Rab, the founder of the Academy of Sura in Babylonia in the third Christian century, composed the prayers of the New Year's Day. They are called "the work of the Vathikim, or Essenes," and only received in Babylonia the final revised form in which they have come down to us. Not from the letter of the law, then,

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but from tradition, that is, from the deep soul of popular sentiment, the notion was derived that the first day of Tishri was a Day of Divine Judgment. And since the tenth of Tishri had already been declared in the Mosaic Law to be the Day of Atonement of Sin, on which the high priest wrought the expiation of both the sanctuary and the nation by sacrificial blood, and on which the people themselves have to consecrate themselves by fasting and repentance to be worthy of the divine forgiveness, it was an easy matter for the Scribes to give the rite of the Blowing of the Trumpet prescribed for the First of Tishri a higher and more spiritual meaning than was the mere proclamation of the month for which it was originally intended. Does not the Law say that, whenever war and calamity threaten the people, the trumpets should be blown so that their remembrance before the Lord their God should bring about His help against the foe ? (Numbers x., 9). Nay, the prophets when warning the people against the threatening evil, declare themselves to be the God-appointed watchmen who, standing on the heights, raise the sound of the trumpet to announce the impending doom and to persuade the people to repent of their sin and avert the divine visitation (see Jeremiah vi. 17; Amos iii. 6-7 ; Joel ii. 1 ; Isaiah lviii. 1). The same significance could be given also to the trumpet blowing on New Year's Day. It was to rouse the conscience of the people and remind them of their sins and the threatening woes.

Now, when, at a later time, some great calamity as, for instance, famine threatened the land, there was not merely the trumpet blown, as the Law prescribes, but the saintly leaders of the people offered in public, amid fasting and penitence, prayers in which, with reference to Biblical verses relating to "the trumpet shouts of the great King," (Num.xxiii.21) the Kingdom of God, the Remembrances of the Past and the Trumpet Sounds of the Divine Revelation were dwelt upon. And these very same typical prayers, called Malkhioth,Zikhronoth and Shofaroth, were introduced also on New Year's Day in the synagogue. These and the beautiful prayers for the speedy arrival of the Messianic time, when all men on

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earth shall form one bond of brotherhood, form the gem of all liturgical productions. They excel in loftiness of thought any prayer offered in church or synagogue. The form varied for a long time, as they were handed down orally from generation to generation, remaining in charge of the saints, who stood under the influence of the Holy Spirit.

And here one point deserves especial elucidation: The Christian Church adopted neither the New Year's Day nor the Day of Atonement, although it is a direct offspring of the Essene Synagogue. Already Rabbi Jose says in contradiction to the school of Akiba [Tosifta Rosh Hashanah], that "the destinies of man are determined every day anew by the immutable God for whom one day is like the other," and the conclusion would be, and probably was, that the confession of sin and the great supplication for help should be said by the saints every day. This the Church actually did, and so the grand picture of the Day of Judgment on which the souls are to be judged by the books of guilt or of merit whether they should be let into the realm of bliss or of doom or remain in the middle partition (the Purgatory), became, or rather remained, a view of the life beyond, exactly as the heathen mythologies have it. The sound and practical sense of Judaism, however, brought this picture within the reach of human life and gave it a more realistic and healthy tenor and spirit. True, God is portrayed rather man-like when made to sit on His throne on one day in the year with the three great books open before Him. But, on the other hand, this view gave us an annual revival of religion, a universal call for self-examination and self-renewal. The New Year's Day as well as his greater brother, the Day of Atonement, is typical of the sound common sense of Judaism: Religion is not to win souls for heaven, but to renew the lives and win the souls for the kingdom of truth and justice, for the kingdom of God on earth.

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MIRIAM'S LULLABY

By Selina Seixas Solomons.

'Tis evening—across the low murmuring river,
Aslant through the boughs of the lofty palm trees
Glance silvery moonbeams that fitfully quiver;
The last rustling sigh dies away on the breeze.

Among the tall reeds and the waving bulrushes,
In an ark formed of branches the sweet babe doth lie;
Whilst the fair maiden, Miriam, now gently hushes
Young Moses to sleep with soft lullaby.

Her dusky hair veils all her figure so slender,
And falls o'er her forehead in zephyr-tossed rings;
And her fathomless eyes now are love-lit and tender,
As in the most plaintive of voices she sings:

"Sleep well, dearest baby, the stars watching o'er thee,
Through all the long hours within this rude bed,
Unknowing the danger that's ever before thee,
The sword that hangs over thine innocent head.

The stars in yon vast, azure dome, little brother,
The eyes of the angels thy slumber will guard,
With as zealous devotion as e'en a fond mother,
Who from that blest privilege now is debarred.

When dew-drops from heaven shed while thou art sleeping
Upon thy pure forehead a lone pearly tear,
Know then, precious boy, the good angels are weeping
For all that our loved one is suffering here.

And though the shrill night-winds wail never so loudly,
Think 'tis but the voice of a heavenly host
Whisp'ring comfort and cheer, as they watch fondly, proudly,
The child of the people He loveth the most.

Ah, sweet be thy dreams as a smile of the morning!
Securely at rest in this rude-fashioned ark,
Mayst thou dream of a happier, blesseder dawning,
A future as bright as the present is dark!

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For, know that while wrapt in this deep, helpless slumber,
The Heavenly Guardian knoweth not sleep:
And in safety, though legion our enemies number,
Thee and all Israel forever will keep.

And, methinks, among all thing that are to be reckoned
In pronouncing our doom, hath this unrighteous lord
Of Egypt forgot both the first and the second,
Which are Israel's mothers and Israel's God!

For out of her great mother-love cometh wisdom,—
Discovering a way her loved offspring to keep
Through His (the Eternal's) All-Love and All-Wisdom,
Who guardeth his people, and knoweth not sleep.

Then slumber, thou ill-fated child of the chosen,
To-night in this pitiless enemy's land,
As peacefully as on her own loving bosom,
Safe as in the hollow of His mighty hand."

HISTORY OF THE JEWS OF PRAGUE*

BRIEFLY TOLD
BY DR. ADOLPH KOHUT.

(*Concluded*).

HE sleeps and slumbers not, the Shepherd of Israel; and thus it came that the Israelites of Prague always succeeded to rise from the night of desolation to the sunlit heights of prosperity, or at least to a humane, prosperous existence. Many of them acquired real-estate and they looked upon Prague as their home, but on the whole the periods of rest and peace were of brief duration, they only formed idyllic episodes in the great Jew-slaughtering catastrophe. In the middle of the thirteenth century, the Crusaders attacked the Jews to squeeze money out of them, but this time

*Translated from "Der Alte Juedische Friedhof."

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the crusading knights fared badly. The Jews braved their foes manfully and slew 200 of the wayfaring nobility. When, however, one of the Jews revenged the dishonor of his wife by taking the life of the ravager, a storm broke loose against the Jews and numbers of them were cruelly put to death by the rabble.

In 1290 the hand of God weighed heavily upon the Bohemian Jews. A butcher of human beings, of the worst sort, a butcher from Franconia by the name of Rintfleisch, put himself at the head of a wild horde and slew more than 2,000 of our co-religionists—upon the most ridiculous charge of having desecrated the sacred host.

There was never a lack of reasons to burn the Jews, if their money was needed—at one time they were charged with having imported the plague, at another with having poisoned the wells, or with having bewitched the cows, or with having formed a league with the devil. The evil demon of humanity showed itself as prolific in invention, in this instance, as on so many other occasions.

The *Judenstadt* spread probably in 1273 over as much ground as it does to-day. This must be assumed from a statement in the chronicles of Cosmas, or rather of those of his successor, in which we read that the river had overflowed to such a degree that she had set the old city of Prague under water and that the whole *Judenstadt* was flooded.

The legal status of the Jews was somewhat regulated at that time as can be seen of the codex "the Jews' rights," the oldest city record of Prague. In the introduction, the privileges are spoken of which Pope Innocentius conferred upon the Jews and which King Ottokar of Bohemia confirmed. The character of these privileges is best shown by a few examples: No Christian is permitted to force a Jew to submit to baptism; but if a Jew offers of his own free-will to become a Christian, his wish should be respected, and if seen that he is earnest in the matter, no obstacles should be placed in his way. During their holidays, the Jews should not be molested by throwing sticks or stones at them. If a Christian wounds a Jew, he has to pay a fine of twelve marks

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gold to the king and twelve marks silver to the Jew, besides the doctor's bill. If a Christian kills a Jew he is to be tortured as far as may be reasonable and his estate is to be forfeited to the crown. If the Jews, as is their custom, transport a deceased body from one city to the other, the custom officers shall exact no duty; should the officer, nevertheless, exact a tribute, he shall be punished and treated as a robber. If a Christian destroys a Jewish cemetery or opens the graves, he shall suffer the penalty of death, and his property shall be forfeited to the crown. If anybody throws anything at the Jews' Synagogue (for the purpose of mischief) he shall pay two pounds to the Jewish judge. Nor shall the Jews be charged with using human blood.

A well-meaning monarch was Emperor Charles IV., who took the part of the Jews, who as he said were his "banner-servants." When the noble Strasbourg people in 1349 burned alive 2000 Jews upon the cemetery, he issued a severe edict, enjoining upon the city to cease the cruel practices against the Jews and to stop inciting others to Jew-baiting. He confirmed the bull issued by Pope Innocentius in favor of the Jews by a letter of grace, in which he set down a fine of fifty marks in gold upon any violation thereof.

Not as tolerant as Emperor and Pope was the Archbishop of Prague, Ernestus, disposed, who issued in 1348 a number of impeding and dishonoring decrees. The Jews had to wear big, broad hats with rims, and the Jewesses a prominent hair-bundle, and more of that sort.

One of the sorriest chapters in the history of Bohemian Jewry is that of the frightful rise of the rabble in 1389. Thousands of Jews were massacred. The insane and infamous charge of the modern enemies of the Jews, that the followers of Moses use Christian blood on Easter for ritual purposes, was preferred already in those days by agitators and demagogues. The extent of the slaughter may be judged from the elegy of Abigdor Kara, Rabbi of Prague, found among the prayers on the Day of Atonement. It says there: An infuriated rabble, with murderous instruments,

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bows and arrows, raged about as if a forest had to be cut down. . . . The evening's darkness was used by the murderous enemy for the attack. As a ransom the abjuration of the Jewish faith was insisted upon, else the inexorable death stroke. . . .

Bereft of consolation we mourn the death of leaders and representatives of the congregation, the loss of the pious Rabbi. . . . To escape the certain dishonor, the aged teacher of his people and his family, he took his own life. . . . The enraged rabble stormed the old as well as the new house of prayer, and with bitter grief do we lament the commission of the devastation, the desecration and destruction of the sacred scrolls. The wild croaking of the robbers breathed voracious appetite for the treasures and sacred vessels which they found there. "Take the silver! Take their God! They are forfeited to us with body and fortune!" croaked the highway men, devouring everything they could seize with their murderous hands. . . . Now commenced the inhuman plundering of the slain victims. All who swam in their blood were divested of their clothing; the bleeding bodies of infants, men, dotards, youths and virgins were heaped together indiscriminately in the gutter. It is impossible to tell the number of victims. . . . Nor was the city of the dead spared. The refuge of those who had passed into eternity long before, was invaded, graves were opened, the bones of venerated sires taken out, tombstones were destroyed and monuments were razed to the ground. . . .

A few more of the frightful scenes from the martyrology of the Prague Jewry may be inserted here:

When King Johann of Bohemia needed money, he resorted to a simple proceeding, following the well-established example of others: He caused the arrest of the Jews of Prague and of Bohemia, from which they had ransomed themselves but recently by paying an enormous amount of money. He also caused the vaults of the Jewish synagogue to be opened and attached the 2,000 marks in gold and silver found there.

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Again, in 1399, a great number of Jews were burned and their houses destroyed. Terrible also was the plundering which they had to endure two decades later in 1422.

In 1516 a fire broke out in the *Judengasse*, which led the rabble to commit indiscriminate plundering, robbery and ravages.

At the meeting of deputies in Prague, in 1542, a motion was made for the expulsion of the Jews from Bohemia. Soon thereafter, Emperor Ferdinand I. ordered that the Jews, in order to distinguish them from the Christians, should wear a woman's cloak, upon the lapel of which a ribbon of yellow-colored cloth should be fastened. And in 1559 the Jews were driven out of Bohemia and only a remnant of 200 families were tolerated in Prague. As a Hebrew chroniclist reports, the Jews were specially indebted to Pope Pius IV. not to have been wiped out entirely.

If the Jews were not liked there was no squeamishness about taking their money, if not by force, then in the form of a loan. After the battle of the White Mountain, for instance, in 1620, Emperor Ferdinand II. borrowed 240,000 florins from them, and it was not before 1635 that 60,000 florins was returned in part payment. The poor sufferers had to pay such heavy contributions that the greatest poverty prevailed among them at that time. Ferdinand II. showed his gratitude to his Jewish creditors by the efforts he made to make Christians of them *a tout prix*. They had to attend by command every Saturday divine service in the Church of "Our Lady," and listen to a Christian sermon. It is reported that they were particularly enjoined not to sleep during the sermon, which was considered a great offence.

Great was the misery of the Jews of Prague during the Thirty Years' War. At the invasion of the Swedish forces they also suffered greatly; they evinced, however, on that occasion such bravery and patriotic zeal that they obtained permission to ornament their town hall with a tower and a clock. They were also authorized to ring their town bell whenever an important object required them to summon the elders of the congregation to meeting.

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A sad calamity for the Jews of Prague was the conflagration on the night of June 21st, 1689, which laid nearly the whole of the *Judenstadt* in ashes. Rumor said that agents of Minister Louvois were the incendiaries. All the documents of the old Jewish town hall were destroyed, and within two days 318 houses and eleven synagogues were laid in ashes.

Even as late as the eighteenth century the rabble used every opportunity to attack the Jews and to maltreat them. It was thus in 1744, when the Prussians, who had taken possession of the city under General Einsiedel, evacuated the city and the Hungarian troops and the Dalmatians took possession. An unpublished record of those times reports as follows: "During the battle the plundering of the Jewish quarters had already begun. The first question some of the Dalmatian soldiers asked, was where the Jews dwelt. and they prevailed upon the rabble to show them the way, so that the guard, who refused them five times to let them pass, were finally overpowered; inasmuch as the crowd had increased so that the officers admitted that they were powerless to resist further, the officers were afraid to use force and ordered their soldiers to use their arms, in which case they were in danger of being massacreed by their own men." In the complaint which the Jewish elders laid before the authorities it is stated that the robbers had stolen more than 100,000 florins in coin, silver, copper, brass and jewelry, that they had even carried away linen and clothing, that they had taken from the synagogue all the silver vessel and the money in the charity boxes, and things which they could not carry away they destroyed. The greatest danger threatened the Jews under the government of Empress Maria Theresa, who issued the order on December 8th, 1744, to expel all Jews from Bohemia, because she accused the Jews falsely that they had given comfort to the former enemies of Her Majesty. It was in vain that the state authorities called her attention to the injurious effect which such a barbaric measure would have in politico-economical, moral and financial directions—she remained inexorable; more than 10,000 Jews emigrated from Prague, so that by the end of July, 1746, all the Jews

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had left. Detachments of soldiers guarded the deserted locality. The misery entailed upon the Jews, especially the poorer ones, baffles all description. Disease disseminated their number, as they could not obtain medical aid in the country places.

Finally, a brief respite was granted to them. An order of the Empress dated August 5th, 1748, provided that the Jews were to be tolerated for ten years more, and that they were to pay annually a contribution of 211,000 florins. Characteristic is the communication of the Empress, dated Vienna, March 22d, 1743, to the Governor of Bohemia, which reads as follows:

"The propositions regarding the Jews which you deemed proper to make in your communication of the 3d instant, have been duly considered. As far as the first circumstance is concerned, namely, to accord to the former Jews of Prague—to the exclusion of those who showed themselves unworthy by their conduct—permission to return to the city, and also to the foreign Jews, who are in affluent circumstances of the *Jus incolatur* against a deposition of 300 florins, to the exclusion of those who can not pay annually the sum of 200 florins; we grant you herewith, in consideration of the prevailing circumstances, our full approbation and to proceed in the matter forthwith. However, regard must be had to decrease the number of poor Jews and to remove from our Kingdom of Bohemia all the poor Jewish rabble, except those whom the wealthy and well-to-do Jews might need for their service."

Not until the accession of the enlightened son of Maria Theresa were the Jews treated as citizens, entitled to equal rights before the law, and this one action of his would be sufficient to cover his name with glory for all time The court decrees issued by Josef II., on the 12th of January and 14th of December of 1782, certainly breathed a different spirit than the rescripts of his mother. The emperor permitted the Jews, in places in which they could not conduct their schools according to the normal system, to send them to the schools of the Christians. They were

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taught there side by side with the Christian children, without interference with their religion. The Jews could also graduate as jurists and physicians. The disreputable yellow patches, which distinguished the Jews from the Christians, as well as the personal Jew-tax, were abolished. They were at liberty to establish factories, to deal in industrial products and carry on all trades. He went still further in his patent of May 19th, 1788, in which he decreed the full equality of Jews and Christians before the law.

And what Josef II., had so gloriously begun, Emperor and King Franz Josef I. carried to the fullest consummation with his constitution, breathing the spirit of purest humanity and divine justice.

BRO. BIEN'S TRIP TO GERMANY AND AUSTRIA IN THE INTEREST OF THE ORDER

By Henry Greenebaum

IT has been my good fortune to accompany my distinguished and beloved brother Julius Bien on his voyage to Europe, leaving New York on April 29th, 1887, on the S. S. "Normannia" of the Hamburg-American Line and arriving on our return trip at New York, by the same steamer, on August 24th. Mrs. Bien and my wife were also of the party. The trip covered nearly four months of time, and gave me the most delightful experiences.

The homage which has been showered upon Bro. Bien by our brethren abroad began already off Cuxhaven where we had cast anchor and awaited the approach of the lighter, aboard of which were the members of a reception committee from Berlin and Hamburg, and it was kept up to the moment when our steamer, entering upon the return trip, moved forward from the same spot off Cuxhaven, while our eyes followed the tender, that had just left us, carrying back the representatives of Germany and Austria, who had accompanied us to the steamer and who were now waving

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their handkerchiefs at us until we were out of sight. This manner of parting typified the love and admiration of our brethren abroad toward the great and noble man who has filled the high Chief Executive office of the I. O. B. B. so well and for so long a time, it also signified their devotion and loyalty to the great principles underlying our organization and bore testimony to their earnest zeal to reach the goal of our endeavors. From the steamer off Cuxhaven, the mail, passengers and baggage are transferred to the lighter and brought to the dock of the Steamship company, thence they are carried by railway to Hamburg. There we arrived after ten o'clock on the evening of May 7th. All the Past-Presidents and the members of the Committee of Arrangements of Henry Jones Lodge at Hamburg awaited us at the depot. We received a most cordial reception, were relieved of all care and anxiety about our baggage and were escorted to the Hamburger Hof where spacious rooms and parlors on the first floor, overlooking the beautiful sight out upon the Alster, were in readiness for us.

Committees of brethren and sisters were constantly in attendance, and their attentions were both delicate and complete.

A special meeting of Henry Jones Lodge was convened on Sunday, May 9th. All the members of the Lodge were present in full dress and white gloves. Brother Bien and myself were received in the ante-room, conducted to the hall and introduced to the President of the Lodge, Brother Tuch, who welcomed us most heartily and gave expressions of love for their Chief Executive Officer in well-chosen and appropriate words. Brother Bien was invited to a seat on the platform to the right of the President. During all this time the brethren remained standing and Brother Bien asked that they be seated, whereupon he proceeded to reply to the words of welcome I cannot give a verbatim report of this and his many subsequent speeches at different places in Germany and Austria, but it seems to me that the character of these speeches can be judged of by a closer consideration of the personality of the speaker.

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At the age of seventy-one years, when addressing his brethren, he stands perfectly erect, giving no outward sign of the weight of years, his voice is firm and agreeable, his personality full of magnetism, his countenance, Ah! his countenance—it is brightened by the light of reason, it is a mirror of his soul, full of goodness and of love for his fellow-men. He possesses complete self-control, is always at his ease and has thorough command of language to express just what he wishes to say in concise and well-chosen words. He is always certain of the closest attention of his hearers, and notwithstanding the high expectations everyone feels as to the quality of his utterances, no one is really prepared for such a treat, each one feels grateful for the privilege he has had of listening to him, whose words appeal to our noblest sentiments, and point out the path on which we can promote human happiness

Bro. Bien is and has been for more than forty years the embodiment of the lofty ideals of the Order B'ne B'rith. The brethren in Germany and Austria evidently having no other motive than to serve our sacred cause, it can be readily understood, that they fairly worshiped their great and trusted leader, wherefore the influence of his presence everywhere upon the minds and hearts of his brethren was unique and quite beyond the power of any other man.

At the General Convention of the Order in 1868 at New York, where each lodge was directly represented, Brother Bien was elected President of the Order by a unanimous vote and in the same manner has become his own successor at each of the Conventions held since then, in Chicago 1874, Philadelphia 1879, New York 1885, Richmond 1890, Cincinnati 1895. All these years, without neglecting his own business, he has successfully administered the difficult affairs of the Order, requiring great activity, unselfish devotion, unyielding sense of justice, a calm temperament and very great wisdom. It must have been a great gratification to him to see the fruition of his hopes as to the development and growth of the Order when thousands of our members thronged the Carnegie Hall at New York in January, 1896, to listen to the eloquent

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address on the purposes of the Order, by one of the most gifted orators of our day, Brother Dr. E. G. Hirsch of Chicago.

In June, 1885, Brother Bien instituted the Grand Lodge No. 8 at Berlin. In the jurisdiction of the Grand Lodge of Germany there were then twelve lodges with an aggregate membership of less than 1,000. Now there are thirty-three lodges in Germany with a membership of over 3,200, and besides this wonderful growth of the Order in Germany, there is also a Grand Lodge in Roumania and one in Austria.

The lodge meeting at Hamburg in the forenoon of May 9th was followed by a grand reception and banquet in the evening, attended by all the brethren and their ladies. The arrangements were perfect in every regard, while the menu could not have been surpassed, it was in fact a feast of reason and flow of soul. Every one who attended will ever remember the delightful hours of that evening.

We remained at Hamburg for six days, and most of the brethren availed themselves of the opportunity of paying their respects to Mr. and Mrs. Bien at the hotel. The officers and leaders of the lodge were in frequent consultation with him, and all were strengthened in their zeal and loyalty to our cause. Henry Jones Lodge is a powerful agency in the Jewish activities at Hamburg. It is one of the most efficient lodges in Germany and can be proud of the results of its efforts in advancing the cause of true charity and education.

Bro. Bien's great desire by means of the Order of B'ne B'rith to unite our co-religionists of different shades of belief in the common effort of advancing the best interests of humanity, is in a great measure realized. The most radical and the most orthodox of our brethren stand shoulder to shoulder in their earnest work for enlightened charity and philanthropy. He always emphasized the fact that it is the main purpose of our organization to unite our co-religionists, who are now divided in their affiliations with religious institutions, in advancing the happiness of mankind on the lines of the ethical teachings of Judaism. Benevolence, Brotherly Love and Harmony, the motto of our Order, are to become universal in their application to human

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conduct. The Order of B'ne B'rith has undertaken to carry out the mission of Israel to become a blessing to all nations. Undoubtedly our brethren at Hamburg are truly enlisted in this cause. They are conscious of the obligations which the Order imposes upon them, and they are determined to do all in their power toward the realization of our hopes. Henry Jones Lodge at Hamburg may be styled a fortress of humanity whose defenders assure the peaceful progress of true culture and give encouragement and good cheer to their genial co-workers throughout Germany. The presence of Brother Bien at Hamburg has been to our brethren a feast of joy; to them he personifies the cause which they are serving with renewed zeal and energy. I am sure that he, like myself, will ever cherish in grateful recollection the generous hospitality and brotherly love accorded to us during the time of our sojourn in their beautiful and stirring cosmopolitan city.

On May 13th, we reached the city of Berlin, where the three existing lodges had been busy for weeks in perfecting arrangements for the reception and entertainment of Brother Bien. The regular session of the Grand Lodge for Germany, was held on May 16th—the proceedings of which have been published in German. I trust that the MENORAH will publish an English translation of the speech of welcome to Brother Bien and of his reply. There were over sixty representatives at the session. They came from all parts of Germany, prominent lawyers, physicians, bankers and business men, representative citizens in their respective homes, and it is therefore not surprising that the proceedings of this session were characterized by great intellectual strength, dignified demeanor and nobility of thought.

The Order B'ne B'rith deserves the highest credit for thus uniting in deliberative council and philanthropic co-operation the great Jewish communities from all parts of Germany. In this regard the Order stands without a peer.

We also attended a joint meeting of the three lodges of Berlin at which several new members were introduced, the ritual work conducted by the President of each lodge. I

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wish it were in my power to give an adequate description of that proceeding, characterized by high ability, sincerity of heart and earnestness of purpose. Imagine over three hundred members in attendance, all in full dress, in every sense a noble company. Surely the new members will not easily forget the impressions received on this occasion.

On the evening of May 16th, an elaborate banquet was given, attended by over four hundred participants, brethren and their ladies. The vast banquet hall was most elaborately decorated, a prominent place having been accorded to the large and beautiful "Old Glory" of the United States of America. The programme was a most enjoyable one, including not only a number of toasts, music and songs by a leading prima donna of the Berlin Opera, but also a "Fest Spiel," a play written in verse for the occasion and performed by leading members of the Berlin Theatre. The purpose of the play was to exalt the Order of B'ne B'rith and to do honor to its chief executive officer, Brother Julius Bien. It produced a wonderful sensation when at the end of the performance a life size portrait of Brother Bien, decorated with a large laurel wreath, was uncovered.

Various complications in the jurisdiction of the Grand Lodge for Germany had arisen recently which somewhat disheartened some of their leaders and gave apprehension of further difficulties. All such complications have been removed, a thorough unity of sentiment and unity of action has been re-established by the wise counsel of Brother Bien. His personal advice and contact with all the representatives from Germany at Berlin has given to the brotherhood a new impulse and renewed strength and vigor. Among the many entertainments at Berlin, there was also an all-day steamboat excursion, in which hundreds of brothers and sisters participated. The time was most agreeably spent, an orchestra performed on the forward deck, filling the air with that cheering harmony of melody which one ought to go to Germany to hear, and notably to Berlin. I feel as though I could almost write a book on the subject of that day's excursion alone. Of course, here is not the place—however, I

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will say this :—I know of no pleasure so much satisfying one's heart and soul as one participated in by, as it were, strangers to one another who meet on a common plane of noble sentiment and ideal aspiration. Our stay at Berlin lasted ten days. The whole-souled and genial brother, Sigmund Bergel, Chairman of the Committee of Arrangements of the Berlin Lodges, gave himself up wholly to the performance of his polite and and sympathetic attentions. He is one of a type of brothers, for there are others, who have become noble specimens of a Ben B'rith, both by birth and education, one of nature's noblemen, whom to know is to love. In this connection, I gratefully remember that excellent brother, of rare ability, kindness of heart and great tact, the President of the Grand Lodge of Germany, Dr. Maretzki, and so there are others who come to my mind, in fact many, but it must suffice to mention but a few more, Brother Rosenstiel, Brother Hagen and Brother Adolph Mayer.

However reluctantly, I must take leave of Berlin, for I must say something about Prague and about Vienna, and last, not least, about Eschwege.

Brother Bien attended a session of Bohemia Lodge at Prague on May 24th, at which I was not present. I was present, however, at the banquet on the next day. All the beneficent effects of Brother Bien's visit to Hamburg and Berlin were re-enacted here, perhaps in a still higher degree. The leaders of the Order in this District also belong to that noble type of manhood to which I have already referred. At the banquet, the representatives were present from all the Lodges of the District, and it was characterized by the same refinement of tone and dignity of manner, the same feast of reason and flow of soul as had been the case at Hamburg and Berlin. The brethren at Prague felt that in honoring Brother Bien they honored themselves, and they were very generous indeed.

The Chairman of the Committee of Arrangements of Prague was Brother Adalbert Skall, ably seconded by Bro. Dr. Hammerschlag, the President of the Grand Lodge, two nobler men than whom in my judgment cannot be found anywhere.

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Brother Bien's visit to this District, I am convinced, was of the utmost importance and of the most far-reaching influence for good.

At Vienna, with Brother Bien, I attended both the lodge meeting and banquet. All the good things I have had occasion to say about Hamburg, Berlin and Prague, apply with the greatest force imaginable to the organization at Vienna. I have the highest appreciation of the character of the membership in that city. They are a set of good and noble men, perfectly clear in their ideals, possessed of wise and deliberate counsel, earnest of purpose, in all respects splendidly equipped to carry forward our cause in Austria. The meeting of Brother Bien with these brethren was to them a compensation, as it were, for a great deal of earnest work well performed, and his presence proved to them a cheering encouragement for renewed efforts in their field in which a great deal has yet to be done in order to secure to the Jews the position and the respect to which they are entitled.

With a great deal of pleasure, I now come to speak of Brother Bien's visit to Eschwege in Curhessen, the province in Germany in which he was born. The lodge meeting and banquet took place on Sunday, July 25th, an occasion I will never forget. Brother Bien met, as it were, his home-folks, his "Landsleute," and his coming among them certainly was to them a perfect joy. Brother Dr. Maretzki had come from Berlin, and a delegation of brothers were present from Cassel. The organization at Eschwege is called Julius Bien Lodge, and was instituted last February. The members of the lodge are thoroughly conscious of our ideals, and what was especially gratifying to me, aye! more than that, I might say touching, was to find that the ladies, the wives and daughters of the members, have completely entered into the spirit of our aspirations, and are giving all the efforts of the lodge their most cordial and generous support. I think I am justified in calling Eschwege another fortress of humanity, manned by a small force numerically but equipped with a most approved and effective armanent:—benevolence, brotherly love and harmony. It is in perfect order to con-

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gratulate the brothers and sisters of Eschwege at their good fortune of having had an opportunity to entertain their illustrious countryman. The influence of that occasion is still with them as it is with me, and will be for a long time to come.

Very much to my regret, I could not follow Bro. Bien to Hanover, Cassel, his old home, and Frankfort-on-Main, where scenes similar to those described were enthusiastically enacted, but from what I have seen and experienced, I am firmly of the conviction, that our Order has made great strides in the realization of its mission, to "*unite the Israelites of the world for their highest interests and those of humanity.*"

THE ORDER IN GERMANY

THE progress of the Order in Germany is almost marvelous and bears eloquent testimony to the intrinsic grandeur of the ideas and principles underlying it. The number of institutions, which have the moral, intellectual and social education of our race in view, established since the introduction of the Order in Germany, a comparatively brief period, is marvelous. More than that, however, has been accomplished. A union of men, prominent in literature, in the noble professions and all walks in life, which works for the elevation of our race, for the welfare of the community, has been called into being and is destined to become one of the greatest factors in the elevation of our brethren in faith. Much of what has been accomplished is beautifully portrayed and eloquently dwelled upon by Dr. Maretzki, the the President of the German Grand Lodge, in his recent report, which can not fail to make a deep impression upon our lodges and brethren in this country, and which we therefore print in extenso.

Report of Dr. Maretzki.

Twelve years have rolled by since our most worthy President of the Order, Julius Bien, installed in person the officers of the

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Grand Lodge. Ten years have passed since you placed me at the head of the District and gave me your uninterrupted confidence. After the lapse of this decade and in the face of the honored presence of our President, it behooves me to hold a retrospect and to render an account of what it has accomplished during that time, in order to have a guide for the future, to learn from the past what betterment might be effected.

Our first duty must be to render tribute and thanks to the most worthy Executive Committee, and the brethren who have contributed to transplant the Order upon our soil, and of whom a number are in our midst. Not less is our recognition due to the first leader of our District, Brother Fenchel, who has conducted his administration with circumspection and energy, under embarrassing conditions and with utter disregard of his own personality.

In rapid succession grew the number of daughter lodges to twelve, with 1500 members. At that time the Grand Lodge was instituted, and at the beginning of my administration six more were added, with 670 members. Soon, however, a standstill took place in the propaganda. It is in the natural course of events that a reaction had to follow the mighty progress made; every new burning idea carries the minds along in the first period, then comes a time of introspection with slow activity; from the effect of expansion develops the effect in the direction of depth. And it was no loss for our aspirations. The idea of the Order had to take root first, had to gain hold upon the minds of the brethren. Thus grounded and ripened, it made its way, took irresistible hold of the Jewish population of Germany, so that to-day there are 3,200 members actively working in thirty-three lodges.

With this rose the respect in which our Order was held in the eyes of the outside world and the appreciation of our labors. At first ridiculed, treated with indifference, the Order now is held in high regard as an important factor in the life of the Jews. People begin to see that congregational life as it is constituted to-day does not satisfy the members of congregations, that it floats in the air, so to say, that something had to be done which made a frequent exchange of views possible as to the needs of the Jewish world of to-day. All this was provided for in our Order; here all the means for it were ready at hand. Therefore, in course of time an increasing number of intelligent Jews, those who took a warm interest in the ennoblement of social life among the Jews, rallied around our flag. Here was found the neutral ground for active

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and productive labor. Thus the Order grew, not only materially, but also ideally. With the expansion of the Order the Order grew also in its objects and purposes. Almost with the institution of every new lodge the Order rose to a higher level internally and in the opinion of the German Jewry.

Of course, this could not be accomplished without trouble or without committing some mistakes. Endowed with but a contracted vision, the Order during the first period of its existence had to proceed tentatively in order to gain large and wide views after overcoming many errors and confusions. The new ideas, in their full extent, had not yet been comprehended by the brethren, the original prospects seemed to be more alluring. Hot was the contest between the material and ideal direction; on the whole line there were contentions and charges, the appeals against the decisions of the Grand Lodge increased, there was anxiety and depression as if the entire existence of the Order was to be undermined until the ideal conceptions had worked their way upward, had grown stronger and stronger and become the only guiding line for our activity. It was a fortunate development which our District had taken. To-day our motto is: "Nothing for self, everything for the whole." With this motto the Order will enter triumphantly into all congregations of our country, into all hearts that beat for the spiritual welfare and honor of our coreligionists.

Arrived at this high watch-tower, from which, overlooking the road so happily passed, we can enjoy the success attained, I feel impelled to tender you, who have so bravely, faithfully and unselfishly conceived, felt and labored with me for our holy cause, my sincerest thanks. What could I have done, how little could I have accomplished, if so many highly gifted, strong-willed, enthusiastic brethren had not in harmonious co-operation put their shoulders to the wheel. I am grateful to them, and I am filled with proud enjoyment to have seen those effects grow and ripen through your labors. Nor must we forget to remember reverently our brethren to whom it was not vouchsafed to enjoy the rich harvest of the seeds, which they have sown. With sad hearts and filled with gratitude we recall the memory of all these brethren, especially the highly gifted, thoughtful Gamburg, Rosenthal, of Cologne, ever ready to labor, the tireless Semmel, full of enthusiasm, the modest, industrious Haber, the zealous Wendel of Düsseldorf, the energetic Swarsenski of Dresden, the spiritual leader of Lessing Lodge, Joel, the dignified Arnhold of Hamburg, the quietly working

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Leichentritt, the venerable Mattersdorf. With indelible letters are their deeds inscribed in our Order. Oh, how often is the void gaping, which an exorable fate has wrought, how often are the lamentations heard of the loss sustained! But there will always be men in Israel, pioneers, who, by their superior endowments, will lead the way who with courage and confidence will step into the breach, will awaken new life, if for the time being apathy should rise or perhaps a reaction in the life of the Order should take place.

Nevertheless, there remained room enough for the development of brotherly, benevolent disposition for brethren, if they or their surviving widows and orphans were in need of help. Numerous, well-appointed funds are found in the lodges for that purpose: Widow and orphan funds, funds for assisting young people establishing a family, for aiding the aged, for assisting the poor and for affording relief. I omit the naming of sums, because we do not wish to parade with figures, we prefer to point out the tendency of the Order, the direction in which it moves. We deem it the highest duty to stand by the widows and orphans; every widow is provided with a guardian, who gives her advice and support, who looks out for her welfare and that of her children, watches the latter during their school period, and when they leave school gives counsel in the selection of a vocation; and where such care is not called for, the guardian seeks to maintain the connection between the survivors and the Order. They receive invitations to all social amusements, to lectures and other festive gatherings.

When it became necessary in special cases to come to the assistance of a brother, the members were ever ready to come to his aid, especially the Silesian lodges, who showed their readiness at all times and appropriated considerable amounts. Happily, such cases occurred but rarely, and the lodges could devote their efforts to help the orphans and to the support of charitable institutions of a general kind. There were assisted by annual contributions, the Institution of the Deaf at Weissenswee, the Hospitals in Jaffa and Jerusalem, the Educational Institute for Girls at Pankow, the Orphan Asylum at Rybnik, the Sanitary Refugees at Kolberg and Jasterzemb, the Orphan Asylum in the course of erection at Ems, the Society for saving shipwrecked people, and the Association for the training of Nurses, helping indigent students, and supporting the seminaries at Breslau and Ahlem.

For those institutions already in existence contributions were given without the lodge having a share in the administration.

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Other institutions were founded by the lodges by their own incentive, taking part in the government, and by societies specially called in existence for that purpose. Thus the Western lodges have erected at Dietz a children's home for boys, have built a house, and have founded the Sanitary Refuge at Nauheim. One of the best institutions founded under the protection of Frankfurt Lodge is the Jewish Sanitarium at Soden, an exemplary institution with a large house, a beautiful garden, and all the improvements for nursing and medical treatment. Thousands of bottles of wine and cognac are stored in the cellar year in and year out and are provided by a brother free of charge.

After all, the efforts for the amelioration of our co-religionists must begin with the growing generation, and many arrangements have been made in our District for strengthening the physical and intellectual culture of the young, and every Chanuka and Purim about 3000 children are provided with underclothing and clothing, an arrangement in which nearly all the lodges take part. Festivities were held, addresses to the children were made, and they were waited on in the most cheering manner. In Berlin and in Henry Jones Lodge at Hamburg, arrangements were made to have the children that were in receipt of these presents enjoy themselves socially together with children of the brethren, so that the poor children should be spared the depressive feeling. In some lodges kindergartens were instituted and maintained under the supervision of the brethren and their good ladies.

In one lodge a number of young children have been cared for, another lodge provided breakfast for poor children, and in another one instruction is given to supplement the regular school instruction, another lodge distributed milk for feeble children, while another one provided the necessary school-books.

These charities do not extend merely to the children of our own country, but a considerable sum was sent to Roumania for the erection and maintenance of Jewish public schools—an essential part, pleasant to record, has been taken by the lodges in establishing vacation colonies. Outside of a few lodges, the lodges in Berlin, under the able leadership of Brother Adolph Meyer, have provided a very careful and intelligent administration for these colonies.

Nearly 3000 children have enjoyed the benefit of these arrangements, were thereby relieved from the musty rooms, and taken to the refreshing air of the woods and sea; they gained vigor of body and mind, and learned to be grateful to their benefactors. Return-

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ing home to the dreary dwelling of their parents, they brought with them views that were helpful in their progress.

Through the incessant endeavors of Brother Sarasohn of Stettin, it has been made possible to place 1064 children with private families. This mode of providing a home is unique and this effort cannot be appreciated sufficiently. With joy welling from the heart, these families devoted themselves to the strange children, and there at the hearth of a true home the sense for order, cleanliness and good manners was aroused, and very often friendly relations were established between the children and the families with whom they abode, which last for many years. The crown of this humane connection is a home established by Brother Rosenstiel and his good lady at Elmen, for children needing recreation, which is appointed with the best endowments of modern times.

But also in another direction have the lodges taken great interest. At the instigation of Allemania Lodge, means were provided to have religious instruction given to children living in small places with few Jewish residents, and to send there from time to time teachers and professors, and necessary appliances for that purpose. These agents also exercise considerable control and influence over them and the success had is very surprising. In close connection with the care of the children are the efforts of the lodges to promote mechanical handicraft and agriculture among the Jews, and at a conference held in Cologne the principle was established that the education for mechanical accomplishments was to begin at a youthful age, and the lodges were appealed to to establish societies where none had been organized or to support and co-operate with societies already established, also to call into being co-operation of lodges, thus concentrating the forces at work in this direction. To that purpose contributions were given by different lodges for the assistance of schools at Düsseldorf, for the technical societies in Baden and other provinces, for the introduction of technical schools at Cologne and Hamburg and a subvention given to the Apprentices' Home in Pankow.

Above all, the institution in Ahlem is devoted to that humanitarian idea. It is founded by our Brother Simon, supported by a large sum from the Grand Lodge, and there boys are only instructed in agricultural pursuits. We cannot go very much amiss in the assertion that we safely took to that institution as the cradle of efforts in the direction of colonization, as the children educated there learn to cultivate the ground in a rational manner. Through

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the efforts of some of our brethren and of Henry Jones Lodge, colonization in our own fatherland is being encouraged, and in time our co-religionists will become still more attached to the soil and to agricultural pursuits. As yet the matter is in its infancy.

It is self-evident, and it hardly need be pointed out, that everywhere the poor and distressed are attended to, and that the sick are provided with proper nursing, and the things needful to restore their health.

Of incomparably higher import are the efforts of many lodges, in conjunction with the organs of congregations to create and organize an organization which would make the distribution of charities to the poor a genuine beneficence having for its object the amelioration of the condition of the poor, and their training for proper work. A further effort would be the establishment o f an Employment Bureau. If it is considered that the thousands of persons in search of employment and without work have become—in view of the difficult economical conditions and the prevalence of sectarian considerations—impoverished, the appeal to our heart must find a response. To provide the unemployed with work is after all one of the highest benefactions, to accomplish it would not only confer the great-est benefit upon the needy, but would also have its beneficent effect in the future, as it must lead to a decrease of peddling and huckstering as a trade, and would encourage great numbers to rely upon their muscles as a source from which their income must be derived.

To the Frankfort Lodge belongs the merit of having come to the front with that proposition. In the course of time she proceeded to establish a fund for the purchase of machines and tools for the Mechanical Schools in Alberstadt, Cassel, Cologne and Hamburg.

Interest has been taken everywhere in this work. In the most recent time, the Berlin lodges have founded a Employment Bureau, in which according to the latest report 661 persons have been provided with work and employment. These are only the first beginnings, which are very promising for the future. We may expect that many lodges will follow in this. In time it will be necessary to create an organization for the whole of Germany, which will follow out the plans we have adopted.

Let us now look at what the District has done in the "Woman Question." The ladies of our brethren, from the very beginning, have not been indifferent regarding this question. Though they

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have not paid full attention during the first years to the great important questions of our mission, and have not given that consideration and sympathy which we expected, having found more interest in the lectures and in the social appliances, they nevertheless familiarized themselves with these questions as time progressed and identified themselves with the aims of our Order.

There were formed, in different lodges, auxiliary ladies' societies, with more or less comprehensive activity. As it is, as a rule, in the nature of woman, a field of activity was founded for benevolence, which is thus held in Berlin and Mayence: in Beuthen the assistance of the ladies cultivates sociability and the nursing of the sick: in Posen the ladies supervise the supplementary instruction of the children: in Nauheim they established an organization for procuring work for the unemployed and affording them help: in Breslau a higher aim has been kept in view. There the ladies established a home for girls, with a house of their own where young girls such as teachers and employees in mercantile houses find refuge under the supervision of the ladies. Altogether the share taken by the ladies in our work is as yet sporadic.

But in another direction a part of the woman question has been solved in an almost extraordinary manner. I refer to the institute for training Jewish nurses, and there it was again the Frankfort Lodge which solved that problem in the most satisfactory manner, which until now has been deemed beyond solution.

Until now our young girls have not been considered properly qualified by education or disposition for nursing the sick, and though a failure had been predicted by almost everybody, the brethren of Frankfort Lodge had the courage to go to work, and succeeded in finding a number of young educated, reliable girls, who surrendered themselves to their calling with devotion and true spirit of self-sacrifice; and now in Berlin, which seemed to be reluctant, an association has been formed with like tendency, and which is in operation with unanticipated success for the last three years. A like effort has been made by Henry Jones Lodge and by the recently-installed lodge in Munich.

Stress must be laid upon the fact that it was the Order which gave the initiative to all these difficult enterprises, and furnished to the world a proof that the charitable disposition of our female co-religionists, so well grounded in the past, continues its victorious march through the German countries, comparing well

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with the trained sisters of other confessions. Like no other accomplishment, this alone has established the right of existence of our Order.

Our Order has never stayed back when the practice of charity in grand style was in question. I call attention to our labors in behalf of the Russian Jews, also in cases where great calamities such as inundations and epidemics invaded parts of our country. Large sums were raised by our ladies and transmitted to the various authorities and committees.

Let us now cast a glance at the intellectual life and work in our District. From the activity displayed thus far, the conclusion must be drawn that the mode and manner in which the debates are carried on in our lodges are gratifying beyond cavil, as well as the noble tone and the solid character which distinguish the transactions. The result of our intellectual labors is visible from our monthly reports inaugurated by our Grand Secretary. After various opinions pro and con were received about the publication of that journal, Bro. D. Wolff for a number of months published reports which were so well received that the Grand Lodge felt encouraged to publish a journal every month under the direction of the General Committee. A great number of excellent essays, connected directly or indirectly with the Order, were written for it by prominent brethren. Therein could also be seen extracts from the transactions of the Grand Lodge, the General Committee, the Executive Committee and the sister lodges; how they determined to bring the work of the lodges to a high perfection and also to labor for the cultivation of the social amenities, and to broach problems which have for their object the welfare of our co-religionists, the removal of defects and evils, as well as the strengthening of the moral sentiment and the ethical feeling.

It must not be found strange that the lodges often occupied themselves in strengthening their own sphere, that they considered again and again the means to improve the lodge attendance, as satisfactory attendances at lodges are a guarantee for the successful attainment of the object in view. They have succeeded in that by short instructive lectures, which have now become regularly established and answer the purpose. Two brethren have offered a prize for a good essay on "propaganda," which we regret has not as yet been earned. With a view of keeping up the intellectual intercourse of the lodges with the Grand Lodge, the General Committee has elected District deputies, who visit the lodges and

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carry their impressions from abroad, and in turn learn the views of the brethren, an arrangement which during the first year of its existence has had an excellent effect.

For the conception of the labor in our lodges we may refer to the frequent occurrence of "Logen Tage" and extra conferences, such as those at Breslau and Cologne, and in which much has been accomplished and may well serve as an example in form and essence. Of the same spirit was the conference at Dresden, which we have held conjointly with our Austrian brethren. Henry Jones Lodge has paid great attention to the socio-ethical questions, and has established a socio ethical branch; has issued a full programme, and has done a great deal of good. I call attention to the "Youths' League," with the object of procuring for young people, not only proper social intercourse, but also instruction. I refer also to the endeavors of the same lodge to protect our co-religionists against the missionaries and to the plan of collecting material for the cultivation of the "Jewish Folk Lore." Further, the foundation of Hebrew unions in order to create an interest for the cultivation of problems of culture among our non-members in which the question of the ethical movement of Jewish colonization and Jewish education was discussed. Surprising indeed are the number of lectures which were given in the District. More than 1000 were delivered by gifted brethren, by prominent scholars and literary men. As in the nature of the case, Jewish history formed the subject of most of them, but art, literature, local history, natural science, philosophy, medicine, jurisprudence, and public economy, also furnished subjects for lectures. Excellent work was done, and it must only be regretted that, outside of the lectures of Karpeles, few were published. Not only the knowledge of our own history was strengthened, but also the love for Judaism and the veneration for our sires were thereby aroused. Besides this it deserves mention, that in Berlin, Cologne, Hamburg and Breslau, libraries have been established, which though in their infancy promise great success, as the lodges pay great attention to them.

Patriotism has found deep expression in our subordinate lodges from year to year, as for instance at the birthday of our rulers, during the sickness of the noble Emperor Frederic, at his death and the death of the first Emperor, as well as at the Jubilee celebrating the foundation of the German empire and at the centennial of Emperor William the First. The celebrations were impressive in the highest degree. Not less was the attachment of

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our Order demonstrated at the anniversary of the celebration of the foundation of the Order, and the semi-centennial was commemorated in the most pleasing way; also the 70th anniversary of the birth of our noble Brother, President Julius Bien, which found a deep echo in the heart of the whole District.

Let us now dwell upon the cultivation of sociability in our Order. It is beautiful to see the efforts made everywhere to develop the sentiment of sociability and cheerfulness, and we refer to the number of entertainments and lectures given, the attendance at which is without formality. The brothers and their families have come nearer to each other, and often a friendship for life is formed. Every anniversary furnishes the opportunity for festivities, and every installation closes with a festive banquet. The united meetings of lodges were specially distinguished by honors shown to the delegates. Who does not remember with pleasure and proud consciousness the enjoyable evenings in Berlin and the excellent arrangement in Berlin and Frankfort! These festivities were most congenial, outside of the fact that they strengthened the sentiment of sociability by bringing about the *approchement* of the brethren, consummating a genuine union between North and South and East and West, so that they felt as a unit, as a large, loving family.

I have come now to the conclusion of my report. Let me present in concise form the result of our tendencies and labor. Our Order has put forth the principle that it rests upon an ethical foundation, notably upon social ground, upon which our activity should not only benefit ourselves, but the entire Jewish community. We do not by any means overlook the harm which centuries of oppression have done to our race, but for that reason its removal should be the object of the growing generation. Therefore, let us support and further all endeavors which are likely to accomplish the physical, social and intellectual growth of our rising generation.

The female part of the community is happily removed from the narrow confines of its former position. It is full of enthusiasm for the just development of charitable practices, and should, therefore, be educated for a useful vocation.

The Grand Lodge well knows that it cannot unfold a large world-moving activity; and if it is to carry out this ethical spiritual commission, it should be the intellectual centre of the Jewish community in which spiritual labor and movement are kept in progress, and from which the race of fruitful instigation should emanate. It should arouse the minds and enlighten them. You have seen

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that we have in the brief period of time encountered many struggles and labors, created much that is beautiful, much that is glorious, and furnished the incentive for much that is beautiful. Our aspiration aimed at the greatest.

We should not rest upon our laurels, and should not be satisfied with what has been done. From the past we will take the spur to further all that is good and noble. Much, nay, the greatest, the most difficult, is yet to be accomplished. We can accomplish it, and will accomplish it, if we continue in the same ideal direction, if we unfold our strength in unity and harmony, if all the organs of our Order will harmoniously chime in, if every brother, every lodge, every ex-president, proceeds from the thought to further the honest unity of all lodges, and if all brethren will help further our good cause. That must be our parole, and it must remain so, to strengthen the sentiment of unity, to fortify it beyond all personal criticism, beyond all disturbing barriers of dogma, beyond all distinctions arising from the difference in the position of life and vocation, beyond all differences of views regarding the relations of our race and community, beyond all local and provincial differences, beyond all geographical divisions and intervening waves of the ocean. Only as one community can we succeed in the labor for the entirety. In this entirety, in this great community, lies the commanding necessity of the indivisibility of territorial national development. Then the unity of the Order will be firmly established, then all will labor for the social, ethical development of our race; the ideal will be realized of awakening Jewish consciousness in order to preserve sacred the honor of the Jewish name.

KNOWLEDGE VERSUS SPIRITUALITY IN THE CURRICULUM OF JEWISH RELIGIOUS SCHOOLS

By Henrietta Szold

(*Concluded.*)

As for the Jew who knows no Hebrew, without a doubt his estimate of himself and of his neighbor is correct—one is probably as good a Jew as the other. It is liberal not to insist that he who knows some Hebrew is thereby not incapacitated from being a good Jew. But in arranging the

*Delivered at the Jewish Chautauqua Summer Assembly, Atlantic City.

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curriculum for a Sabbath-School the question cannot be how to train an individual good Jew here and there. If every Sabbath-School teacher were a wizard, or if psychology had reached the stage of prophecy, the proper method of enrolment would be to decide whether a given child can best develop his religious capabilities by a course in Hebrew, a course in catechism, or, if need be, a course in the natural sciences. With the limited time at the disposal of our religious school, the large classes, and the sad necessity of replacing the home in religious training, the average mind and heart must be considered.

Moreover, as the naturalists themselves admit, the chief difficulty lies in securing the perpetuity of the divine principles, toilsomely wrested from barbarism, and in every age on the verge of being engulfed by barbarism. If one person considers Hebrew a superfluous accomplishment, another may so rate the knowledge of the Bible. If, in this way, the conclusion is reached that the acquisition of specifically Jewish knowledge is not imperative upon the followers of the Jewish creed, and a whole generation of its adherents acts in accordance with this theoretic conclusion, would there be any Judaism to hand down after the second generation? So long as Judaism is for us the only possible religion, we have no choice; we must study Judaism, for the Jewish spirit lives by Jewish knowledge alone.

Another objection has been made to the old curriculum by Jews under the influence of what is called the liberal school of thought. They hold creed instruction wrong, because it warps the mind, and practically robs the child of the privilege of exercising choice in religion, the concern of highest importance. Unfortunately, the objection attaches to all education. If it is effective, it warps the mind. Some over-cautious educators assert that they give their children a religious training free from the taint of creed, and leave them untrammeled to choose a religion. They are self-deceived. If they actually educated, they could not, as finite beings, produce any but finite results. It is a curious scruple to entertain in these days of blatant missionary and propagandist

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work. The method of teaching a creed should, of course, be sober as far as possible from fanaticism. The pupil will then be as free to adopt another course, when he can exercise independent thought, as he would have been under any other system of religious education that bears the stamp of strong individuality, the only sort that educates. In no case, it must be admitted, is his freedom very large. It may appear that with a given child creed instruction was a mistake, but can one do better than act in good faith and according to the clearest light within? Have we any option in the matter? We plant the best seed we have, and put our trust in God.

William James in "The Will to Believe" says: "To preach scepticism to us as a duty until 'sufficient evidence' for religion be found is tantamount . . . to telling us, when in presence of the religious hypothesis, that to yield to our fear of its being error is wiser and better than to yield to our hope that it may be true. It is not intellect against all passions, then; it is only intellect with one passion laying down its law. And by what, forsooth, is the supreme wisdom of this passion warranted? Dupery for dupery, what proof is there that dupery through hope is so much worse than dupery through fear? I, for one, can see no proof; and I simply refuse obedience to the scientist's command to imitate his kind of option, in a case where my own stake is important enough to give me the right to choose my own form of risk. If religion be true, and the evidence for it be still insufficient, I do not wish, by putting your extinguisher upon my nature (which feels to me as if it had after all some business in this matter), to forfeit my sole chance in life of getting upon the winning side. . . . ." (p 26-27).

If this is legitimate debate between the individual and himself, it is a legitimate attitude for a parent or teacher towards a child; if the conclusion is true as between scepticism and religion, it is true as between creed and creed, or creed and no creed, provided always that the parent or teacher himself be an honest devotee of the creed taught.

Vagueness of any kind in a teacher's purposes and methods is reprehensible, and nothing is so calculated to produce flaccidity, intellectually and morally, as limitless talking, be it to adults or children. Although I subscribe to the pedagogic principle, that a child's questions must be honored with answers, I restrict its applicability to legitimate questions, and regard as a higher pedagogic principle not to invite foolish and useless pseudo-philosophic questioning by the practice of free debate. On the one hand, arguing and

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philosophizing with children on a slender basis of acquired facts releases them from arduous application to a task, and the best discipline of school life is forfeited. It is curious, that in religious schools, where the first object is moral training, the elementary idea of all morality, that man has duties, is not practically inculcated by the obligatory performance of tasks. On the other hand, such philosophizing tends to undermine authority. Reason is the final court of appeal; conclusions on the weightiest matters are reached in the course of debate, in which the teacher is on a footing of equality with the pupil. Why should the pupil's reason and his conclusions not be so good as the teacher's? All the sense of reverence, however refined it may be, gained by a study of the order and beauty of the visible universe, will not compensate for the loss of reverence for our natural guides and superiors. It is an extremely valuable lesson for a child to learn, that the world existed before he came into it, and that the experiences gathered by his predecessors are a precious inheritance. As for Judaism, its whole superstructure would come tumbling down about our heads, if the sacredness of authority were impugned.

It cannot be denied, that a tendency exists in some quarters to put the requirements in the Sabbath-School too high. The attainments of our graduates never having been high enough, we might fitly leave it out of account, except that its consideration may help to establish the principle underlying the arrangement and execution of a curriculum. Some persons are shocked, because children, on leaving the Sabbath-School, are unable to answer satisfactorily the popular question, "What is Judaism?" or the once popular question, "Why am I a Jew?" and because, not only can they not answer the fool according to his folly, but they are not fortified with arguments against the proselytizer. This is a false idea of the scope of a Sabbath-School. If we are not to turn out natural philosophers, no more is it our duty to produce religious philosophers, who can discourse upon comparative religious science, fetichism and tribal Judiasm. Sciolist philosophy of the one or the other kind leads to moral inertia, and we are here to raise our children into true Israelites, "in whose spirit there is no guile," whose conduct will promote the realization of Jewish ideals, whose manhood will express itself in deeds of justice, in the pursuit of righteousness, and in walking humbly with God. To produce this result our curricula must be synthetic and constructive, as little as possible analytic and critical. For

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instance, the dragging of Old Testament criticism into Sabbath School teaching is to be deprecated from a pedagogic point of view. If your teaching is what it should be, you need not fear the bugbear, revulsion of feeling, when, in the pursuit of self-education, your pupil reads the results of Biblical science; that is one of the battles he has to fight out for himself. If your teaching lacks force, the revulsion of feeling will set in in spite of premature acquaintance with the "higher criticism." If Mr. Claude Montefiore was willing to confuse his own child's mind with scientific conjectures, and introduce him into the turmoil of debate, before he had mastered the subject-matter under debate, all one can say is, that he holds peculiar views on pedagogy, such as would be condemned in connection with any other department. For us, I fancy, it is enough of a task to make our pupils live through our past, as it has been simply described in the literature handed down to us. If not, we must prepare for our school-children a new edition of the Bible emended according to the latest research, for the text-books put into their hands dare not be open to doubt in essentials.

For the rest, nothing better could happen to our Sabbath-Schools than the application to them of genuine Kindergarten principles and the introductioninto them of genuine Kindergarten methods.

Let me adduce one Kindergarten principle: the use of symbols as means of education. Here we have an essentially pedagogic, an essentially spiritual, and an essentially Jewish principle: essentially pedagogic because it recognizes the value of concrete teaching and the paramount value of action both in the training of character and as a manifestation of character; essentially spiritual, because it proceeds from the assumption that the whole of life, that is, nature and man, is the expression of the indwelling spirit; essentially Jewish, because Judaism is a religion of works, ritual, ceremonies, all of them symbols of the spirit in whose ultimate triumph we have faith. Nor is it for that reason a religion adapted only to earlier stages of culture. In religion, we remain children forever, limited beings, conscious always of our dependence, with mystic emotions striving to make themselves realities by means of symbols.

Jewish symbolism as it manifested itself in ceremonies presented an ideal combination of concrete teaching with exhortation, of works with faith, of visible universe with animating spirit, of practical deed with mystic aspiration—a combination that cannot be improved upon. No symbolism

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devised by the cleverest teacher can divest itself of the quality of temporariness and therefore patent artificiality. Unless a child has been urged into rationalism, he feels the dignity conferred by the associations of centuries, and bows before the majesty of history, experience and authority. An analysis of Jewish ceremonies, however, would bring us to a question before which that of the Sabbath-School curriculum pales into insignificance—the question of the Jewish home—and take us out of the calm region of pedagogics into the tumultuous arena of the religious controversies between orthodoxy and reform.

When all is said, can a better vehicle be found to convey the beauty of spirituality and holiness than the thoroughly Jewish curriculum? If, in teaching Hebrew and the Bible and Jewish history, you should fail to make good Jews, you will at least not have lost the opportunity of making spiritual and reverent men. For I trust that it has not been supposed that I admit a necessary antagonism between knowledge and spirituality. The subject was put in the form "Knowledge *versus* Spirituality," to make clear whether the direct object to be served in a Jewish religious school is the inculcation of spirituality as such, or Jewish knowledge spiritually imparted. The last phrase, "spiritually imparted," points to the crux of the whole question. Whether or not the Jewish curriculum, for us the only possible, the only honest and self-respecting one, will yield a spiritual harvest, depends upon the teacher. Its spiritual possibilities are infinite.

The little one, on first coming to school, is taught three prayers: to thank for life and the soul renewed on every day: to express appreciation of the bounties enjoyed at each meal; to petition for peace, protection and guidance. Is that unspiritual? Was it unspiritual in days gone by to teach children to say when they saw a wise man: "Blessed art Thou, O Lord our God, king of the universe, who hast imparted of Thy wisdom to the children of men?" Or to pronounce a benediction on seeing a rainbow, on witnessing the phenomena of nature, on enjoying a new fruit?

He is made to learn by heart Psalm xix., summing up the glory of nature and the blessing of revelation, both the gifts of the God whose existence has not indeed been proved to him, but whose existence he assumes in childlike faith, since he has already learned to love Him as the Creator of life, the Father of bounty and mercy, and the never-failing Protector. Are lessons like these unspiritual? Or does it induce grossness and materialism to read the poetry of Psalm civ.,

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on the power of God and the dignity of man? The child, you say, cannot understand the elevated language of the Psalms? Alas for the spirituality of a child permitted to study only what he can fully grasp! How starved his imagination, the source of our highest spirituality, how few and low his ideals! What has he to grow up to? Who has not experienced the exquisite joy, when a word, a line of poetry, an occurrence, flashed light into his mind, which, leaping from thought to thought, unregarded since they had been introduced into the brain along with well-understood facts, made him aglow with a new perception, a new aspect, of the truth? For that transcendent moment, he is spiritual, and the emotion is so interwoven with his organism that it at once becomes permanent in character—he is a different man. Would the flash have been reflected in the mind, if thought had not lain crystallized within to catch it?

To-morrow is the Ninth of Ab. How much spiritual harm will you be doing a child to tell him of the destruction of the two Temples and the expulsion from Spain, carrying him to far-off lands and times, the lands and times of his forefathers, whose heroism and devotion to an ideal he must admire and, admiring, must feel the obligation to imitate? The remoteness and *practical* uselessness of Jewish knowledge are in themselves spiritualizing, ideal elements. Its pursuit, of necessity unselfish, suggests that not by bread alone, not by eating, drinking and trading, does man live. So the Hebrew language. The mere fact of studying it teaches a child his solidarity with the Jews of every land and of every time, his membership in the band devoted to the pure service of God, the promotion of righteousness, and the spiritualization of earthly life. He recites a prayer in Hebrew, and if he is not stirred by the consciousness that he is uttering the very words formed by the mouth of an Ezra, a Judas Maccabæus, a Simon the Just, a R. Jehuda ha-Nasi, a Jehudah Halevi, a Maimonides, he has no spiritual gifts. A psalm is learned in the original; the individual words, regardless of their connection, are means of conveying vividly the supreme lesson of religion, that above the flux of changes in the visible universe preside eternal verities; that the emotions embalmed in the Hebrew words, so modern that they illustrate our every-day moods, in the very form in which we repeat them shook the frame of a singer over two thousand years ago, ignorant of railroads, bicycles, trolley-cars, and other such accidents of our civilizattion. In short, the Bible, its language, and our history are the classics of religion of

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us—an assertion that might launch us into the very midst of the old quarrel between the natural sciences and the classics as means of discipline, of which doubtless the question we have been considering to-day is a phase.

Then we have the Jewish holidays with their symbolism, their associations with the gifts and changes of nature, their freight of national-historical suggestions, and their all-pervading spirit of holiness. If all these facts principles, doctrines and suggestions, with numberless others of their kind to be derived from Jewish sources, are not promoters of spirituality, I do not know the meaning of spirituality.

In conclusion, let me ask a few questions, my *Carthago delenda est* some of you may begin to think. Can it be possible, that our Sabbath-School teachers themselves are not products of the spiritual Judaism descended from Sinai? Can it be possible, that they are not aware of the spiritual possibilities of our inheritance? and therefore lust after strange gods? Is it possible, that they, even they, prove my point that, though spirituality is not always its companion, knowledge is the necessary forerunner of the spirituality free from hypocrisy, expressing itself in acts as well as in words? Is it possible, that one may have the so-called enthusiasm to volunteer to teach, yet not the honesty, the elementary requirements of a spiritua lite, to confess inability to teach? The history of Jewish Sabbath-Schools ought in a measure to supply the answers to these questions.

B'ne B'rith Notes.

NINETY TWO thousand readers visited the Maimonides Free Library of District No. 1, in New York City, during the past year, and nearly fifty-six thousand volumes were consulted in the reference department.

BROTHER M. P. STEIN, President of District No. 4, of Stockton, Cal., paid a visit to the San Francisco lodges recently.

"A LETTER from Hadji Raphael, formerly of this city, now of the Streets of Cairo, Nashville Exhibition, informs us that Mr. Achille Sail, native of Cairo, Egypt, wishes to give due indorsement to the flattering words said of Mr. L. Greenberg in the issue of the *Progress*, July 23d. Mr. Sail wishes it known that Mr. Greenberg has a very high reputation in Oriental countries and more especi-

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ally in Cairo, Egypt, where he was one of the originators of the B'ne B'rith Order, and labored very hard for the advancement of Jewish interests, giving his time and his money in behalf of the chosen people."—*Jewish Progress.*

THE Ladies' Auxiliary Society of Isaiah Lodge No. 49, of the city of New York, will give a "High Tea" during the coming month, and a ball during the month of January. The Society meets twice each month, and after the close of the meeting literary, musical and vocal exercises are given. This auxiliary branch has been quite successful, its membership is about 100, and it has a fund of $150 in the treasury.

"THE new quarters of the I. O. B. B. at 58th Street, corner Lexington Avenue, New York City, have proven very satisfactory. The two upper floors have been fitted up for lodge-rooms, and they have been in demand not only by B'ne B'rith lodges, but other organizations as well. On the ground floor is located the Maimonides Library, which is now a public one and therefore open to all. On the first floor is the room devoted to the use of the Executive Committee of the Order, and a large and well-appointed parlor that is at the disposal of the members of the Order or for the use of lodges for social purposes. On the floor above are the rooms of the General Committee and the offices of the secretary. The House Committee have done their work very well. Now that the District has a habitation, revived interest is likely to ensue. In fact, the spirit is abroad already, for steps have been taken by which one of the lodges, whose early record is rich in performance, will have an accession of membership, by the merging in it of a club many years in existence, and having all the elements for reviving the activity that once was the characteristic of the lodge."—*American Hebrew.*

ISAIAH LODGE, No. 49, of New York City, has had quite a number of acquisitions to its membership; all of the age of twenty-one.

THE Lecture Committee of the Committee on Intellectual Advancement of District No. 1, had a meeting at the office of the District, on Wednesday evening last, at which a plan for the season of 1897-1898 was discussed, and which will be reported to the full committee. Brother S. D. Sewards presided.

THE Cleveland Orphan Asylum at Cleveland, Ohio, which is maintained by Districts Nos. 2, 6 and 7, has at present five hundred inmates.

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THE General Committee of District No. 1 held its regular meeting on Tuesday evening last, at its rooms in the B'ne B'rith Building. President Adolph Hirsh presided. There was a full attendance of the members and the affairs of the District received attention.

MANY eulogistic notices upon the career of the late Judge Morris Marks, of New Orleans, have appeared in the secular press of the South.

THE Cleveland Orphan Asylum has received $100 from the Executors of the late Henry Mack, at one time President of District No. 2.

WE regret to learn that our venerable brother, Isidor Bush, is not as well as he might be. Brother Bush has been a most indefatigable worker in the Order's interests for years, and most active in the councils and working committees of the Second District.

BROTHER ADOLPH HIRSH of District No. 1, will meet all the vice-presidents and secretaries of the lodges of Greater New York —as well as the presidents—at the office of the District

THERE are now eighty-two inmates in the Home of District No. 1 at Yonkers, N. Y.

THE new Alexander Hamilton Lodge, recently instituted in Chicago, is composed of the flower of the Jewish community in that city. The lodge expects to have three hundred members shortly.

THE members of a young men's social club in the City of New York are shortly to be initiated in Washington Irving Lodge, No. 312.

BROTHER JACOB CANE, the President of the Home at Yonkers, N. Y. (District No. 1), is a frequent visitor at the institution, and is actively looking after the wants of the inmates. The members of the Board of Governors are most punctual in their attendance at its meetings, while the sub-committees are most zealous in the discharge of their duties. The former presidents of the Home, in every instance but one, are now members of the Board of Governors; they are Dr. S. Waterman, Solomon Latz, Moses S. Hyman and Edward J. Graetz. The grounds of the Home have been much beautified by appropriate gifts that recently came from lodges and individual members.

PRESIDENT ADOLPH HIRSH of District No. 1, says that he

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intends to have a lively campaign in B'ne B'rith matters during the coming fall and winter. District Deputies for the lodges of Greater New York will be appointed, who will have assigned to them certain lodges, which they will be expected to visit from time to time, and latterly the District Deputies of the several jurisdictions are to exchange visits with each other. The Press Committee is expected to prepare the items of news touching the work of the Order and furnish the same to both religious and secular press. The Committee on Propaganda, which consists of five members of the General Committee, is to have monthly meetings to devise methods of a practical character for keeping the lodges in a condition of activity. The Committee on Intellectual Advancement will endeavor to furnish lecturers to the lodges which make a demand for the same. A Board of Initiation is also to be formed, the members of which will memorize the ritualistic work and be at the service of any lodge who desire them to conduct the initiations. There are to be a number of lectures under the auspices of the Committee on Intellectual Advancement and a small pamphlet setting forth the aims and objects of the Order is to be distributed in the interest of propaganda. An endeavor will also be made to aid the "Home at Yonkers" by a voluntary contributing society from the membership of the Order. It is also intended to devise some method by which the beneficent character of the work of the "Home" can be impressed upon the minds of our wealthier members, with a view of having that noble institution share in the benevolent bequests that may be made. The same might be said of the Maimonides Free Library, which is doing most useful work, nearly one hundred thousand visits having been made to the same by the readers during the past year. The principles of the Order are so noble and inspiring and the achievements of the Order have been so marked during its half century of its existence, that every Israelite ought to take a just pride in enrolling himself in its membership. The cost of membership, for those not desiring the privilege of the endowment, is but eight dollars per annum. And while personal advantage should not be the moving force in allying one's self with our brotherhood, yet no one in this life's struggle can tell whether or not, at some time or other, the benevolent features of the Order may not be drawn upon by a member, who to-day is in affluent circumstances. Our new building, with its ample facilities, will no doubt exert a very gratifying influence upon the Order's work. Most of the city lodges will soon meet under its roof, and the

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opportunity of frequently visiting them will be much improved. "I look for substantial accessions to the membership and will endeavor to do my share in the work of bringing this result about."

DISTRICT Deputies Charles Fleischner and Jacob S. Kuhns of District No. 1 are expected to bring about some good results in their various jurisdictions during the coming season. Brothers M. A. Hartstall and G. Merzbach, it is expected, will be heard from favorably.

A MEETING of the Presidents of the various lodges in the jurisdiction of District No. 1 will shortly be held in the B'ne B'rith Building in New York.

THE Sunday morning gatherings of the members of District No. 1 are now being resumed at the rooms of the District in the new B'ne B'rith building in New York. Lively and interesting discussions mark these social gatherings, to which all brethren are welcomed.

THE handsome lodge rooms in the B'ne B'rith Building in New York City, are being rapidly taken up. Many lodges of the Free Sons of Israel and independent societies have taken the rooms. A number of ladies' lodges meet there during the day. Those desiring handsome quarters should address themselves to the office of the Secretary in the building, Lexington Avenue and 58th Street.

THE following lodges will shortly reach the 25th anniversary of their institution: Boston Lodge No. 186, of Boston, Mass., in December, and Kansas City No. 184, of Kansas City, Mo., during the present month.

"THE MENORAH MONTHLY has gained for itself a very large circle of readers, which, we are glad, is constantly on the increase." —*Jewish Voice.*

"MR. JULIUS BIEN, the head of the B'ne B'rith Order, has recently returned from his somewhat extended visit to lodges on the continent of Europe. Everywhere he received a royal and enthusiastic welcome, and his presence and words must have impressed the members abroad with the fact that it is more than a mere formal bond that unites them with their American brethren. The B'ne B'rith in America have given much to their European co-workers in planting their standard among them, but they have been more than repaid by the victories they have already won under its banner in the Old World. To Mr. Bien his visit to these fields,

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which he has long and industriously cultivated, must have given great satisfaction, and he has doubtless brought back with him from his contact with these distant branches of the Order, and from his observation of their methods and achievements, new inspiration to unite the fraternity and increase its efficiency for good both at home and abroad "—*Jewish Exponent.*

THE first meeting of the fall season of Baron de Hirsch Lodge of Cleveland, Ohio, was held in Hanna's Hall Tuesday, September 14th. Dr. Wolfenstein delivered a lecture in which he explained the aims and objects of the lodge. There was a goodly attendance of members.

THE 29th annual report of the Cleveland Orphan Asylum, a volume of nearly 140 pages, has just been issued. The total receipts for the year amount to $83,483 05, the total expenditures were $59,793.13, leaving a gain for the year of $23,695.82. There are 500 orphans in the Asylum, 220 girls and 280 boys.

"ON Tuesday of last week, Mr. Julius Bien, President of the I. O. B. B., returned to New York from Europe, after having visited most of the B'ne B'rith lodges in Germany, and devising, with the leaders and officers, measures looking toward a more decided union in all that concerns intellectual and moral advancement. Not only was Mr. Bien treated everywhere with distinguished honor, but his reception by many prominent men was so cordial and loving that his journey seemed a triumphal tour."—New York Correspondent *American Israelite.*

DISTRICT DEPUTY ADOLPH FLEISCHMAN, of Albany, N. Y., recently installed the officers of Utica City Lodge No. 459, at Utica, N. Y., at Odd Fellows Hall in that city. Brother Solomon Mitchell is the President for the ensuing term. The installing officer was most cordially received by the members of the lodge. This lodge is the junior lodge of District No. 1.

THE officers of the Order in San Francisco are actively engaged in the work of propaganda. A committee consisting of Brothers Edmund Tausky, H. Gustadt, Wallace A. Wise, S. S. Green, and I. J. Aschheim is revising the laws of the District, and it will present reports to the Past Presidents' Association, at whose instance it was appointed by the Grand President. The proposed changes and amendments, after having received the sanction of the Past Presidents' Association, will be submitted for ratification to the District Grand Lodge.

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The committee on membership has compiled a book containing historical sketches, excerpts from reports and instructive speeches, a statement of the financial condition of the Order on this coast, and the good that has been effected by means of the endowment feature of the Order in the past thirty years; also statements showing the good results of the sick benefit fund. This is intended for general circulation, with a view to increase of membership.

THE following communication was sent to the members of District No. 6, by direction of the General Committee:

"On the eve of Rosh Hashanah (the New Year) 5658, we extend to you each our sincere congratulations, hoping it will bring to each member of our beloved Order health, peace and prosperity, and renewed vigor to work in the cause of enlightenment and humanity.

"It is time that the brethren of our Order awake to their duty, become imbued with the spirit of enthusiasm as of days gone by, and thus evidence to the world that we are living for a grand principle.

"We in America have passed through an ordeal of financial depression, severer, perhaps, than any yet seen or felt in this country; but we have every reason to believe that 'confidence is restored,' and that the dawn of prosperity is upon us. It is meet therefore, that we, as an Order, avail ourselves of the situation.

"Our membership should demand your attention. You all have friends and acquaintances who are able, by virtue of ability and standing, to become members of our Order, and, by proper efforts on your part, could be induced to join our ranks and become workers in our cause. It is worthy your effort, and we sincerely trust you will exert your influence in this direction.

"Think of this but just one moment. If every member would bring into his lodge *one applicant*, we would double our membership and by such increase would not alone add to the great work that we have accomplished, but would bring about an entire new order of things in our District. It would make our endowment more stable; it would increase the revenue of the lodge, and greater good could be done; and, above all, the fields of our labors could and would be dominated by new blood and new ideas, giving renewed vigor and health to all of the work of our Order now and hereafter.

"We cannot, therefore, stand idly by. Other fraternal institutions are at work, and none can or does offer to the Jew what the Order B'ne B'rith does; neither does or can any of them give our

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people cheaper indemnity. It is true, a young man may be allured by cheaper insurance; but if he lives ten years or over, he will find that it becomes more expensive than ours, or, perhaps, such organization becomes entirely defunct. At our present rate of taxation, the young man pays only his pro rata share with the older brethren, and cannot complain. It is true, the dues contributed by our membership are somewhat larger than those of other fraternal organizations, so called, who have naught but insurance as an object. Ours is not of that class. We contribute freely to charities of every kind, and especially does each member pay $2.00 annually toward the support of the Orphan Asylum at Cleveland, Ohio—an institution the pride of the Order and the Jewish people at large. Above all, permit us to urge upon you the great truth that our Order is the only compact organization of Jews in the world, banded together for the sole purpose of raising and elevating our people, and that it forms the nucleus for systematic and consecrated organization whenever and wherever an individual Jew, or the Jews as a whole, are wrongfully assailed.

"We should have—*we must have*—organization in our righteous cause of education, elevation, patriotism and defence. Be truly one of this disinterested brotherhood.

"The General Committee of our District further desires to say to you, that if you deem it to the interest of your lodge, they will gladly appoint from the best speakers in our District brethren to visit you and lecture before the lodge or at public meetings, as you deem best, but would like it to be understood (you being the best judges) that we do not desire to make unnecessary expense, and do work only where good results can reasonably be expected.

"Again wishing you one and all a happy New Year, and that your personal wishes may be realized and your work in behalf of the Order meet our brightest expectations, we are, fraternally yours,

"SIGMUND LUBLINER, *President.*
"E. C. HAMBURGHER, *Secretary.*

A proposition blank was inclosed in each circular, on the reverse side of which the following is printed:

Every qualified applicant ought to affiliate, because:

First.—It is the oldest and best (by far the superior of all other) Jewish fraternal organization.

Second.—It has at all times raised the standard of Judaism, and wherever and whenever assailed it has been its champion.

Third.—It has come to the rescue of the oppressed of the peo-

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ple of our faith in all lands, and succored those in need, financially and morally.

Fourth.—It has supported science and art, especially assisting those of our faith who were gifted.

Fifth.—It supported and brought into life some of the greatest charities in the United States and Europe, such as schools, orphan asylums, homes for the aged and infirm, and hospitals.

Sixth.—It teaches charity on the broadest principles of humanity, and especially the purest principles of philanthropy and patriotism.

Seventh.—Above all, it teaches strict adherence to Judaism, meaning thereby to put into practical operation by the Order the profound teachings of the great men of Israel of the past and present, and exemplifying by acts what we are taught in theory; and

Last.—Teaching that to be a Jew is an honor, and its virtue to be a man and a citizen, upright, just and patriotic, and the peer of all men in these noble attributes.

THE members of the Executive Committee who attended its annual meeting in the B'ne B'rith Building on Sunday, September 19th, are all well-known members of the Brotherhood. Brother Julius Bien, the President, looked hale and hearty after his recent European trip and read his report of his visit to the foreign jurisdiction with a vim begotten of the sincerity of his endeavors. The report was a masterly written document.

BROTHER SIMON WOLF, the Vice-President of the Executive Committee, is generally quoted as the "best known Jew in the United States." Brother Wolf has made common use of the whole country in delivering lectures in behalf of charity; he is full of energy and life, and has devoted many years to the betterment of the condition of his fellow-men. He is the father of the "Atlanta Orphans' Home," a magnificent charity, and is active in the non-sectarian charities of Washington, D. C. Every Israelite whose range of public men amounts to anything includes the Hon. Simon Wolf within it. He has been an ardent defender of the Jew, and his writings in this direction have been not only numerous, but thoroughly effective.

BROTHER SULZBERGER, the representative of District No. 1, in the Executive Committee is one of the best known members of the First District. An active and zealous worker and an ardent member of the Brotherhood. He is the senior member of the General Committee of District No. 1, and has been a member of same for nearly twenty-seven years, having served in the office of President of District No. 1, for two years. Bro. "Sol," is the Honorary Secretary of the Executive Committee.

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BROTHER JACOB FURTH, is the Treasurer of the Order, and is well known in the West. He is an untiring advocate of the Order's interests, and devotes the spare hours from his active business life thereto. He has delivered many lectures upon B'ne B'rith topics in the jurisdiction of District No. 2, of which he is a much honored member. He is a suave and polished speaker, and a most logical reasoner.

BROTHER E. RUBOVITS of Chicago, Ill., who represents District No. 6, has been an active member of the Order for many years and also served for several terms as a member of the Executive Committee. He is a practical worker.

BRO. JOSEPH D. COONS of Wilkesbarre, Pa. representing District No. 3, was a member of the last Constitutional Convention of the Order and President of District Grand Lodge No. 3, he is one of the younger men of the Order and a faithful worker,

THE other members of the Executive Committee, who were not at the meeting, are Brother D. S. Hirshberg of San Francisco, representing District No. 4; Brother Joseph Hirsh of Vicksburg, representing District No. 7; Brother Eugene Rosenstiel of Berlin, Germany; Dr. Adolph Stern of Bucharest, Roumania, and Brother Adalbert Skall of Prague, Bohemia.

REHOBOTH LODGE No. 38, of New York, will present to the Home at Yonkers, on Sunday next, a beautiful kiosk for the grounds. The presentation was made by a committee on behalf of the lodge, and is made as a compliment to Brother Jacob Cane, the President of the Home, who is a member of the Rehoboth Lodge.

ALEXANDER HAMILTON LODGE No. 462, at Chicago, was instituted on September 18th. One hundred young men were initiated and many propositions are to be acted on.

MT. SINAI LODGE No. 270 of New York initiated several members at the last meeting. Several propositions will be acted upon at its next meeting. First Vice-President of the District No. 1, Henry W. Cane, is President of the lodge.

BROTHER J. B. KLEIN of Bridgeport, Conn., the President of the District Court of District No. 1, is a regular attendant at its meetings.

"THE return of President Julius Bien of the Independent Order of B'ne B'rith from his mission to the foreign lodges will be signalized by a meeting of the members of the Executive Committee of this great brotherhood, which will take place at the new B'ne B'rith Building, in this city, on the 19th inst. President Bien will present a complete report of his visit abroad to this body. Judging from the gleanings of the foreign periodicals and the public press, the visit of Brother Bien has been a sort of triumphal itineration, and the result which will accrue from his intercourse with not only the members in the brotherhood in the lands he visited, but with the most prominent of our co-religionists, will be of a lasting character, thus giving the Order a still greater prestige and enlarging

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its sphere of usefulness. The immense stride which the Order has taken in Germany and Austria, is accentuated most strongly by the large number of institutions which have been called into existence by the lodges, which are being fostered by additional aid from the members of the community. As in this country, so in foreign lands, the lodge has given impulse to the congregation, asylums and charities. The visit of Brother Bien will not only infuse new life in the foreign jurisdictions, but assist as well in the further development of the Order."—*Hebrew Standard.*

"MR. JULIUS BIEN'S trip to Europe in the interest of the B'ne B'rith has been fraught with much benefit to the Order. Mr. Bien has shown the ability of a great statesman in the treatment of the lodges in Germany, Austria and the Orient, where the conditions are very unfavorable for Jewish organizations, but he mastered the difficulties and the B'ne B'rith owe an everlasting debt of gratitude to the venerable leader, Mr. Bien, for his untiring efforts in behalf of the Order. For many years Mr. Bien has been an earnest worker for the Order, and in spite of his advanced years still continues his labors with the same ardor as he did in his youth."—*The Jewish Review.*

THE committee of the Cleveland Jewish Orphan Asylum has selected a very beautiful design for a fountain that will cost $8,000, to be erected on the grounds of the institution.

BIRMINGHAM LODGE, of Birmingham, Ala., at its last meeting initiated five new members, and a number of members were proposed. There is much activity in B'ne B'rith circles in this town.

THE lodges of the Order, generally, have enjoyed a summer vacation and are now ready for fall convocations.

THE Youths' Auxiliary Society which was recently organized under the auspices of Isaiah Lodge No. 49, of New York City, is known under the name and title of "Isaiah Legion."

DISTRICT DEPUTY ADOLPH FLEISCHMAN, of District No. 1, will shortly make an official visit to the lodges under his jurisdiction.

THE B'ne B'rith Club of the city of New York is preparing for a lively fall and winter season.

CONCORDIA LODGE No. 440, of the City of New York, met in its new rooms, at No. 200 East Broadway, recently. President Dr. M. Moskiewitz, proposed two candidates, and the Treasurer, Brother Abraham Klinkowstein, also proposed several candidates for membership. The members of the lodge have pledged themselves to President Adolph Hirsch of District No. 1, (who is a charter and honorary member) to double its membership during the present year. President Hirsch has taken a lively interest in this lodge since its organization.

BROTHER ALFRED L. M. BULLOWA of Henry Jones Lodge No. 79, a member of the Committee on Intellectual Advancement of

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District No. 1, paid an official visit to Yonkers City Lodge at Yonkers, N. Y., at the request of President Adolph Hirsch, on Sunday, September 19th. Brother Bullowa delivered an effective address to the members; the lodge was well attended and all were well pleased with the remarks of the speaker.

BROTHER JULIUS SCHWARTZ of Henry Jones Lodge No 79, who is a resident of Staten Island, N. Y., is about to organize a new lodge in that place.

MT. SINAI LODGE No. 270, of New York City, reconvened on the 21st ult., after the summer vacation, at its rooms in the B'ne B'rith Building. The attendance was large. After adjournment, a collation was served at the B'ne B'rith Club.

THE Committee on Intellectual Advancement of District No. 1, held its first meeting after the summer vacation on Sunday last at the B'ne B'rith building in the City of New York. The meeting was fully attended. Matters pertaining to the work ot the committee were considered and a programme for the winter season prepared. Lectures and literary exercises will be a feature of the same. Bro. S. D. Sewards, the Chairman of the Lecture Committee, is in charge of the latter. The Library Committee reported that there had been a large increase in readers and in circulation of books in the Maimonides Free Library since its removal to its new quarters in the B'ne B'rith building. The library has now 55,000 volumes upon its shelves.

UNDER the constitution of the Order the Court of Appeals has the power to meet *en banc* for the consideration of appeals. It has rearly exercised this privilege. In truth, there has been no reason for a session, as but few appeals have been taken to the Court during the past six or seven years. Hon. Josiah Cohen of Pittsburg is the President of the Court.

THE "Home" at Yonkers, N. Y. (District No. 1), has an extensive kitchen-garden attached to it, producing all kinds of vegetables. The grounds also produce grapes in goodly quantity.

DALLAS LODGE, No. 197, of Dallas, Texas, has appointed a committee on intellectual culture, consisting of Brothers E. M. Tillman, A. Pandres, S. Beck and Ed. Hirsch, to arrange several programmes to be given at Phoenix Hall during the coming season.

BROTHER JACOB DREYFUS, of New Orleans, La., who was for many years an active member of Gulf Lodge No. 221, died recently in New Iberia. Brother Dreyfus was seventy years of age.

"THE first 'at home' of the recently organized lodge of the Daughters of Judah, the auxiliary of the Order B'ne B'rith in San Francisco, was given Wednesday night, August 25th, in the B'ne B'rith building, and the ladies who arranged the entertainment must have felt proud to note the large number of friends who accepted the invitation to be present. The excellence of the programme that was presented warrants the statement that not only

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those who were present, but many more, will attend the next 'at home.' The numbers that were presented by the committee on entertainment, consisting of Mrs. M. E. Kresteller, Miss A. Zeiss, Mrs. S. Meyer, Miss Weinberg, Mrs. S. Goldstein and Miss Morris, were: piano solo, Miss Meyers; address of welcome, Mrs. H. Guttstadt; song and dance, Miss Vera Ellon; vocal solo, M. Abrahamson; recitation, Miss Stella Hamburger; violin solo, Fred Landt, Miss Müller accompanist; recitation, George Alexander; piano duet, Miss Eura and Master Leon Jacobs; violin solo, Master Alexander Cohn, and vocal solo, William de Blois. During the evening there was presented to the lodge a highly ornamented cake, and each one in the room was given a numbered ticket. The one having the number corresponding to one held by the committee took the cake. The winner of the prize was requested to cut it for the benefit of the company, and did so, to discover that the highly onramented exterior was a hollow shell filled with sawdust."

Domestic Notes.

THE donations to the Sanitarium for Hebrew Children of New York City for the season of 1897 aggregate $8,030.36.

Two hundred and ten patients of the Montefiore Home for Chronic Invalids, of New York City, being all who were well enough to go on the annual excursion given by Mr. and Mrs. Jacob H. Schiff, fully enjoyed that privilege recently by a sail for over nine hours on the North river.

Two well-known Israelites, and old residents of New York, died recently. One was Emanuel B. Hart for many years President of the Mt. Sinai Hospital, he served as a Member of Congress in 1851, Surveyor of the Port in 1860, and also Excise Commissioner of New York City. Mr. Hart at the time of his death was in the Internal Revenue Service of the Government. He was 88 years of age. The other was Lazarus Morgenthau who was 83 years of age. Mr. Morgenthau devoted much of his time and money to benevolence.

THE Washington, D. C., Hebrew Congregation held a special meeting recently to elect a President to fill the position made vacant by the demise of Henry King, Sr. Isaac L. Blout was unanimously chosen; he held the place sixteen years ago, and is an earnest worker in all Jewish associations.

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DR. HERBERT FRIEDENWALD, of Philadelphia, has been appointed Superintendent of the Manuscript Department at the Congressional Library in Washington.

LOUIS H. LEVIN, ESQ., has been made Professor of Bills and Notes at the Baltimore University School of Law.

MR. ABRAM SLIMMER, of Waverly, Ia., the philanthropist, whose generous donations have gone so far in the founding and maintenance of the Home for Aged Jews and the Chicago Jewish Orphans' Home, has offered the latter institution a further donation of $25,000, on the condition that the Home raises an equal sum. It is expected that this amount will be subscribed and the friends of the Orphans' Home are already at work. With this additional sum of $50,000, the Home will be amply able to provide for its existing needs.

AT Utica, N. Y., the synagogue of Congregation House of Israel, after being renovated and remodeled, was re-dedicated on Sunday, September 12th. The building was opened by Mayor John C. Gibson, to whom Presinent Solomon handed the key. The congregation then entered the synagogue. Rabbi Berliant, who is the divine in charge of the House of Israel, conducted the exercises. A choir chanted the 38th and 130th Psalms. Raphael Ash introduced the various speakers. The dedicatory address was delivered by Rabbi Alex. Lyons of Albany.

ABRAHAM STEINHART, by his will filed for probate in New York City recently, makes the following bequests to charity: Hebrew Benevolent Orphan Asylum, $500; Montefiore Home, $500; Home for Aged and Infirm Hebrews, $500; Mount Sinai Hospital, $300; United Hebrew Charities, $200, and Hebrew Sheltering Guardian Society, $200.

RABBI DAVID BLAUSTEIN, of Providence, R. I., has been appointed a Professor of Semitic languages in Brown University.

PROBABLY a large number of the present generation is unaware of the fact that the final ten thousand dollars which was necessary for the completion of Bunker Hill Monument was subscribed by Judah Touro, a true and noble representative of the Hebrew race, who died in New Orleans in 1855, his home being in Newport, R. I. He accumulated quite a large fortune in the merchant marine, which at his decease was left entirely to colleges, hospitals

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and benevolent institutions all over the country, both sectarian and non-sectarian.

MR. WILLIAM N. COHEN, of New York City, has been appointed a Judge of the Supreme Court by Governor Black, to fill the vacancy occasioned by the death of Judge Sedgwick. The new judge will hold office until January 1st, 1899.

BUTTE, Montana, is to have a synagogue. The necessary subscriptions have been secured and officers of the congregation chosen.

THE Stockton (Cal.) congregation has split over the introduction of the Union Prayer-Book. Twenty-three members propose to form a new congregation, and have engaged the former rabbi, Rev. Davidson, who has lately been engaged in farming.

MR. JOSEPH LOTH, one of the prominent benefactors of the Hebrew Orphan Asylum of Brooklyn, N. Y., has added to his gifts by presenting to the institution a full set of brass instruments, to be used by the inmates principally for patriotic occasions.

THE Jewish settlement at Halberton, N. J., is experiencing a boom. One hundred and fifty houses are to be erected and the old ones rebuilt. New industries, including shirt, cloak, wrapper, cotton and towel factories, are contemplated.

BERNARD BETTMAN has been unanimously elected president of the Executive Board of the National Saenger Fest Jubilee to be held in Cincinnati in 1899.

"ONE of the first Jewish merchants to begin business in Dawson City, Klondyke, was Col. Sol. Ripinsky, formerly of Chilkat, an esteemed subscriber of ours."—*Jewish South.*

A NEW congregation has been organized in Bath, Maine.

THE new synagogue in Bayonne, N. J., was dedicated with appropriate ceremonies on September 12th.

Foreign.

GERMANY.

A STREET in Berlin has been named after the late Dr. Strassman, who so greatly distinguished himself as President of the City Council.

IN the report of the University of Berlin just issued, it is stated that amongst the ninety-five lady students there was a number of Jewesses. One of these has been specially complimented by Prof.

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Dr. Erich Schmidt, who makes the following remark: "Exceptionally, a lady (a Russian) has been permitted to attend his lectures on account of the brilliancy of her dissertation." The lady in question is Dr. Anna Tomarkin, of Kishineff, South Russia.

In fulfilment of the instruction given to it at the last public meeting, the educationnl section of the German Jewish Gemeinde-Bund has elaborated a plan for giving Jewish religious instruction at non-Jewish elementary schools, higher girls' schools, and higher boys' schools, as also for teachers of religion trained at academies. In the meantime the executive committee of the Bund has placed itself in communication with the governing boards of the Teaching Institute for Jewish Science, and of Dr. Hildesheimer's Rabbinical Seminary in Berlin, and the Breslau Rabbinical Seminary, with respect to instituting lectures for teachers with a university training Affirmative replies have been received from all these bodies, which promise a course of lectures for the ensuing winter. A favorable result is anticipated from the petition sent several months back to the minister of education for the introduction of religious instruction in all public schools.

ALGERIA.

According to the last census returns the Jewish population of Algeria number 53,116. In 1891 and 1886 the figures were 47,459 and 32,774 respectively. The increase is partly due to an immigration of Jews from Morocco.

At the Mostaganem twenty-seven Arabs have been condemned to four months' imprisonment for participating in the anti-Semitic disturbances. With regard to the armed robberies at the village of Lapasset. the Caid of the locality has denounced 175 natives, of whom 120 are to be prosecuted.

INDIA.

Mr. Joseph Isaac, Accountant, Military Works Department, of Bombay, has been made a Justice of the Peace, and Khan Sahib Ezra Reuben has been promoted to Sub-Judge, Third Grade. Both belong to the Bene Israel community.

ROUMANIA.

A fresh misfortune has befallen the Jews in Roumania. The law on primary education passed a few years ago made it all but impossible for Jewish children to attend elementary schools owing to the imposition of a tax of thirty francs which the poor cannot

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afford to pay. A similar step has now been taken in regard to admission to secondary schools. Entrance to such schools will henceforth only be possible on presentation of a certificate granted by a government inspector, but twenty francs will have to be paid for such certificate. The regulation may be suspended in the cases of Roumanians, but it will be strictly enforced for aliens (*i.e.* Jews). Upwards of 30,000 Jewish children are affected by the new rule.

RUSSIA.

PARAGRAPH 12 of the recently promulgated "Regulations of the Village Technical Schools," provides that they are open to persons of all classes and religions.

THE expulsion of Jews from Kiev continues, and the police are still making domiciliary visits nightly. Recently seventeen more Jews were arrested and expelled.

THE Russian ministry of railways has prohibited, the *Nowosti* says, the recital of prayers by Jews in the waiting-rooms and carriages.

THE Jewish Hospital of Warsaw, which has cost 950,000 roubles (£95,000), will shortly be completed. The new institution will be the largest of its kind in Russia. Of the sum required, 682,712 roubles were given by private persons, and the remainder by societies interested in the work.

THE non-Jewish railway engineers have sent a petition to the Russian senate, praying that henceforth Jews be employed as engine drivers. One of the reasons assigned for this change, is that the many accidents on the lines are due to the drunkenness and carelessness of the drivers.

FRANCE.

THE Baroness de Hirsch has given 40,000 marks to the Jewish Hospital in Memel.

THE Paris Chamber of Commerce has been authorized to accept a legacy of 80,000 francs from the late M. Justin Worms, the income of which is to be devoted to traveling scholarships for young men who intend to follow a commercial career.

AUSTRIA-HUNGARY.

AT a meeting of the executive committee of the Buda-Pesth Jewish Society for Promoting Handicrafts and Agriculture, 55 boys were admitted as pupils. The society has 325 pupils, and possesses a capital of 100,000 crowns.

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THE Emperor has appointed a central committee for the Austrian section of the Paris Exhibition in 1900. Among its members are Baron Nathaniel de Rothschild, Julius Ritter von Gomperz and Max Ritter von Guttman.

ANTI-SEMITES have been at work in the Jewish cemetery at Saaz, where they destroyed about thirty tombstones.

GREAT consternation recently prevailed among the Jews at Buda-Pesth, owing to the baptism of a 15-year-old girl, Miss Ilono Schonhauser. The girl having been dangerously ill, her mother applied for her admission into the city hospital, where benevolent Catholic Sisters exercise their charitable functions. One of these Sisters urged the child to adopt Catholicism if she wished to have her life preserved. The girl promised to do so, and after her recovery she was taken into the Innerstadter Monastery, where she was baptized. It is reported that the girl is now in the cloister at Edenburg and goes by the name of "Nonne Maria." She has no intention of leaving the same, but her mother has preferred charges against the head of the Innerstadter Monastery.

ORDERS have been issued by the general staff of the Hungarian army that all new soldiers must report on duty on October 6th. This day being *Yom Kippur* the representatives of the Jewish community of Buda-Pesth petitioned the Minister of War, who, in response, changed the order for enrollment from October 6th to 7th. This step reflects credit both upon the Jewish community and upon the liberal Minister.

MR. MORRIS KARPALES, one of the teachers of the Jewish Theological Seminary in Vienna, was elected President of the institution. The first rabbi will be graduated from the seminary next winter, after having completed the requisite four years' course of study.

AT Vienna there is a perfect tempest in a coffee-pot. The corperation has suddenly announced that the placing of tables and chairs on the sidewalks in front of cafes forms an obstruction, and has ordered this practice to be stopped. To those who are familiar with Vienna, and, for that matter, with nearly all Continental cities, it is almost necessary to add that the indignation of the Viennese at this brushing away of one of their most popular sources of relaxation and enjoyment, is unbounded, and their anger is not in any way soothed by the fact that the Burgomaster of Vienna is the anti-Semitic leader, and that the principal cafe proprietors are Jews.

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Resolutions.

BIRMINGHAM, Ala., September 17th, 1897.

We, the officers and members of Birmingham Lodge, No 368, I. O. B. B., have heard with deep regret of the death of Brother MORRIS MARKS, Past Grand President of District No. 7.

We deeply realize the great loss sustained by our Order. We recall his unselfish devotion and charity, his encouragement and aid in the well-being of the widows and orphans at the Cleveland and New Orleans institutes, and we remember his words of cheer and numerous acts of noble endeavor in teaching and extending the principles and practices of the Order of B'ne B'rith.

We extend our heartfelt sympathy to the family of our deceased brother, and request the Secretary to transmit a copy of this resolution to the surviving widow, and that the same be published in the MENORAH.

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FISHERMEN WITH NOBLE BLOOD.

Those who have visited Rome can never forget the sudden surprise and often the deep feeling of reverence that came to them as some fresh view burst into sight. Yet the young lady who had just returned from "doing Europe" declared that "Rome was where I bought my lovely stockings!"

The traveler through Scotland is saddened with the memories of Mary Queen of Scots, as he gazes upon the ruins of Holyrood Castle. Yet, to some, this is only the land of "cakes and kilts," the birthplace of the best oatmeal!

Time cannot efface the beautiful picture of the Land of the Midnght Sun. Her grand mountains, rising abruptly from the sea, their steep green slopes, and snow-clad peaks make a picture most impressive and sublime. Yet this charming country is best known to-day because of its greatest product, cod liver oil!

It is indeed true that mountains form the principal part of Norway; for less than one-half of one per cent. of her whole lands can be cultivated. This means that while Norway is larger than England, Scotland, and Ireland, yet her tillable lands are not equal to one of the smaller counties of the first country. Through these bordering mountains are immense rents or breaks, and through these the sea rushes, forming the wonderful fjords of this country. From the sea to the very centre of the land these fjords run, giving off branches in every direction, and immensely increasing the coast line. Indeed, there are not far from 4,000 miles of coast, including sea and fjords.

But the 2,000,000 people of Norway cannot live on snow-clad hills, threatening cliffs, thundering waterfalls, or mighty glaciers.

Nature is ever kind. While she has withheld from this people a beautiful harvest of grain, she has given them even a more generous "harvest of the deep."

The Norwegian fisherman differs from all others of his class. In his veins there courses the blood of the highest aristocracy, including every royal line in Europe, with two exceptions. The "lone fisherman" has no trouble in tracing his ancestry farther back than can most of the nobility of other lands. This common aristocracy makes all the people on an equality, and the fisherman in the boat has as good a family story to tell as does the owner. Hence it comes about that this brave and adventurous race is the proudest of the proud and the noblest of the noble.

"Although but few in number," says a recent writer, "yet tell us of a race that has played so important a part in the destinies of Europe."

While the Norwegian fisherman belongs to the history of the country itself, yet it is only within late years, less than fifty, that the industry has become of such importance. To be sure, before that time, cod liver oil was used as a remedy for certain diseases, especially rheumatism; yet its

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odor and taste were such that the remedy was too often declared worse than the disease.

The first great change came when Messrs. Scott and Bowne, of New York, succeeded in perfecting their well-known Emulsion. From this date, now nearly a quarter of a century ago, cod liver oil became the standard remedy for throat and lung troubles, impoverished blood and all wasting diseases. Scott's Emulsion is peculiar in that it contains the best Norwegian cod liver oil so purified and refined that it is practically free from all odor and taste ; at least, these are not present sufficient to cause objection. More than this, the oil is artificially digested; hence the most delicate stomach will bear it, and the most fastidious invalid will not object to it. It also contains glycerine, a great soothing and healing remedy. The hypophosphites are present also, remedies recognized everywhere as the best nerve tonics.

For thin people who wish to be plump, for pale people who desire color in their lips and cheeks; for tired people who need more nerve power, for babies who are not prospering, for boys and girls who are growing fast, and for all who have weak throats and lungs, Scott's Emulsion is declared to be the very best in the world.

PLANT OF GREAT MAGNITUDE. Whatever may be said of the character of the "Pabst-Milwaukee" product, the best evidence of its superiority is to be found in the wonderful growth of the institution. The Pabst Brewing Company was founded in 1844, and the first year's product amounted to only 300 barrels: From this small beginning the institution has expanded until it is now the largest lager beer brewery in the world and its annual output reaches one million barrels. Thus perfection in brewing is reached in America.

One of the products of this mammoth plant is Pabst Malt Extract, The "Best" Tonic, known the length and breadth of the land as the most nutritious of all Malt Extracts. It is an ideal preparation for nursing mothers, giving them abundant nourishment to resist the extra drain upon the system; for the dyspeptic it opens the way to perfect health. It will produce sleep for the sleepless and calm the nerves of the nervous and overworked. In a hundred ways its usefulness is easily demonstrated.

The Pabst Brewing Company has recently issued a beautiful picture, 16 x 20 inches, entitled "Wedding Secrets," and to any of our readers of the MENORAH MONTHLY one of these pictures will be sent free.

"THE NICK OF TIME."—That phrase, "In the nick of time," has become current to express the very acme of timeliness. A reprieve for the condemned on the scaffold; the restoration to life of a body seemingly drowned; the opportune grasp of the hand to the man slipping into an Alpine crevasse—these and scores of other instances occur to the mind in illustration of help that comes pat to the need, as an actor responds to his cue. Just as timely to many a sufferer from diseases rooting in the blood

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has been the help and healing of Ayer's Sarsaparilla; a hand outstretched to save; a reprieve from death at the eleventh hour. Send for Ayer's Curebook, and read the "story of cures told by the cured." This book contains 100 pages, thirteen half-tone portraits, and is bound in Royal Holland. Sent free on request, by J. C. Ayer Co., Lowell, Mass.

WOOD CARPETS AND PARQUETRY FLOORS have been manufactured by the firm of Boughton & Terwilliger for over twenty-three years, and largely introduced by them throughout this and foreign countries. The rapid growth of their business is to be attributed solely to the merit of their goods and to the recommendations of their patrons. The impression prevails that wood carpet is a very expensive luxury, only to be afforded by the wealthy, and, therefore, its advantages of healthfulness, cleanliness and comfort are to be possessed by the comparatively few. This is, however, erroneous, as the price of the goods manufactured by Messrs. Boughton & Terwilliger are so low that people in very moderate circumstances can enjoy the advantages at a small outlay above the price of ordinary carpets. A neatly illustrated catalogue will show the many different artistic designs, and the firm will gladly supply it on demand.

A POUND OF FACTS—is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

FOR OVER FIFTY YEARS. —Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The two ENAMELINE factories, in Maine and New Jersey, are running constantly night and day, and are unable to supply the demand.

A GOOD SUGGESTION.

Pie doth boom the Doctor's biz,
Pi the Printer's terror is;
But *Py* with *le* at the end
Suggests PEARLINE the woman's friend.

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THE MENORAH

VOL. XXIII. *NOVEMBER, 1897* · No. 5

FORWARD, NOT BACKWARD

THE "golden age" was the dream of the poets of old and of nearly all the founders and teachers of religion. The human race was longing to return to that archaic condition of simplicity—happiness and bliss—which it enjoyed in its youth. The Bible opens with the recital of this Paradise. Greek poets like Theopompus, Hekatæus and Dikæarchus of Greece; Ovid, Virgil, Tibullus and Seneca glorified the Golden Age. Rousseau made it the basis of his prize-crowned *Contrat Social*, and insisted upon the relinquishment of all habits of civilization as a condition of genuine social happiness. Modern poets like Dante, Milton, Tasso and Klopstock saw in the loss of Paradise the punishment for Adam and Eve's disregard of the Divine prohibition of the fruits of the tree of knowledge, and dwelt upon the recovery of the "Paradise Lost" as the chief aim of man. Philosophers like Diogenes looked upon the increase of human comforts as the source of all strife and unhappiness. He would have man abstain from gratifying all desires for greater comforts than were absolutely necessary for sustaining life, as all superfluity was derogatory to man's true well-being. True, the Bible placing the Paradise as the abode of the first pair never refers to that legend in its code of laws for the regulation of social conduct; it points insistingly to the future as the time when the hopes of Israel are to be realized and the prophets opened the vistas of a time when all mankind would rise to a higher civilization, a higher ideal of life. But to this day the masses speak of the past, of the life which their forbears lived, as affording greater happiness and contentment. They look with longing eyes to a return of conditions as they prevailed in the past, not realizing that such primitive conditions would but create greater discontent now.

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The "golden age" filled the imagination of the people. History, on the other hand, teaches that the law of evolution prevails, a gradual unfolding of the abilities and qualities latent in man. A rise from a lower, inferior condition of culture, of intellectual grasp, of moral conception, governed the rise and growth of the individual man, of the society in which he lived and moved, of the state which was formed for the better protection of the rights and liberties, the safety of property and life, of the people. A higher development, an advanced condition of culture, must be looked for in the future and not in the past. If the "golden age" were behind us, then the highest civilization would have to be sought in the beginning of man's appearance upon earth, which, we know, cannot be found there. Science teaches us a lesson, verified by a careful study of the rise and progress, the decay and downfall, of peoples and nations of the past. The degree of culture which they had attained established the incontrovertible fact that our civilization is far superior to any that existed before, it can be traced from step to step, even from prehistoric times to the present. Palæontology presents to us specimens of the prehistoric man and of the primitive instruments which he used. From there a long period intervenes before we obtain a glimpse of man endowed with a high degree of intelligence, aggregating into families, tribes and nations with a knowledge of arts, a well-pronounced religious worship and the ambition to transmit to posterity a record of his achievements.

The condition of man in the beginning of culture may be studied to-day in our observation of the few savage aborigines which we meet with in Africa, Australia and America. There can be no question of the gradual progress of the race from the lower and lowest condition to the high development attained at the present time, intellectually, socially, morally and religiously: and if the teleological principle underlying this progress needs any proof, the comparative perfection attained bears eloquent testimony. In every branch of human accomplishment is this progress distinctly marked. The social organization, with its legal, religious and scientific

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institutions, has outgrown the traditions which made the people subjects of king, potentate and nobility. It restored to man his individuality with the right and the opportunities to unfold his abilities as best he may, and freedom to garner the fruits of his efforts for himself. Where there are governments still in existence under which the people's will is subordinated to that of the sovereign, and where the individual is subjected to oppression without redress, signs are not wanting of the iron law of progress which before long is bound to sweep away these remnants of former feudalism, despotism and absolutism, to make way for a government of the people, by the people and for the people.

Slavery, sanctioned by custom, legal enactments and even priestly approval, had to recede before the enlightenment of the age, and not even the savage is any longer permitted to enslave the members of the tribe which he conquers *Regis voluntas suprema lex* may still be claimed by sovereigns who believe in their appointment by the grace of God, but this axiom has been supplanted substantially by *Salus publicus suprema lex.* Would we return to the golden age, where the head of the house could dispose without responsibility to anybody of the lives of those subject to his rule? Of course, at the time usually understood by "golden age" laws were not needed, as the few human beings who enjoyed the bliss of the golden age lived in perfect innocence, their wants provided for by nature without any efforts of their own, but without knowledge, and, as the Bible naively describes, unable to discriminate between good and evil. From this primitive condition society has advanced to appreciate the blessings of labor by which alone man was capable of subduing nature and which required a code of laws that provided for the various contentions to which the complicated social conditions gave rise. Probably the oldest law book we know of, and which to a certain extent is the Magna Charta of our present civilization, is the Mosaic Code. The fundamental basis of that code is probably unsurpassed, but mankind has risen superior to many of its provisions and administers justice according to principles established by

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teleological growth and evolution. In former years every little principality had its own code of laws, but, compelled by the trend of progress, a uniformity was achieved based upon a higher humanity. It is needless to point out the high achievement attained in the abolition of torturing persons charged with crime in order to force a confession, the wiping out of the procedure against witches, the physiological studies which led to the consideration of hereditary criminal dispositions in our procedures, all of which testify to Society's progress in the direction of a higher humanity. Should we abandon these and sigh for the "golden age" where brute force would of necessity be the arbiter between the contestants, or between man and Society.

One of the great achievements of our modern civilization is the nearer approachment between the families of nations; the culture reached by one nation gradually forces its way into nations that had basked in the sunshine of isolation and hugged conservatism until the national strength was wasting away. Until steam had made of the waterways the convenient highways for commerce, vast empires containing the preponderance of population gave a hostile greeting to the stranger coming from foreign lands. The ancient Greeks looked upon the native of other lands as a barbarian, the Chinese and Japanese likewise feared contact with the European. The Oriental and Occidental world have now come nearer together. Japan, formerly one of the most exclusive of nationalities, sends her sons to European and American universities to become initiated into the achievements of the Western civilization and be able to establish seats of learning at home, from which modern culture, modern science, modern arts, will be dispersed all over the country. China has been compelled to open her doors to the European merchant and is compelled to admit the European teacher if she is not to lose her position in the race for power and prosperity. The "golden age" represented the individual man, all his needs provided for by nature, no to-morrow to be cared for and no consideration of his neighbor's wants; a world without competing nationalities, without

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aim in which combination of races or nations was in requisition and where the achievements of one tribe would confer benefit or inflict injuries upon the other. Our entire civilization is the product of conflict, of competition, of strife, of ambition, which in the age which is painted as the "golden" are absent. The further back we go the greater proof we find of separation, seclusion of the tribes and gentes, the further we proceed in the history of the race the greater is the movement for a unification of the human race. In our higher civilization every man is appreciated as wearing the crown of humanity, or, biblically expressed, as endowed with equal rights with his neighbors, as a being created in the image of God.

Small empires have ceased to bear an influence upon the destinies of the human race, they are compelled to throw fortunes into one scale, and the cause of a higher humanity is always the gainer by the competition of the greater empires for favorable position in the contest. Most of the nations of the ancient world have perished, they were either absorbed by those who conquered the soil and extinguished their individual existence, or their original culture became absorbed in the higher culture that succeeded theirs, and no trace of the ancient nations is left.

The Greeks of to-day are a different race from the contemporaries of Pericles, nor do the Italians bear any trace of the Roman blood that is in them. The Teutons can not be recognized in the modern German, nor the Gaul in the present Frenchman. The Englishman is totally different from the old Anglo-Saxon and the Irishman has no affinity with the Celt. Of all these nationalities, but one has preserved most of its characteristics, the Jew. Dispersed among all the nations of the earth, he retained his racial and national characteristics. He lost his identity as the member of a state and identified himself with all the labors, achievements and aspirations of the people in whose midst he lived. His intellectual qualities and his moral stamina were so high that, in spite of the contempt in which the Jews were held, by the force of his abilities he rose to positions which

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called for the highest mental endowment. He was the teacher at the universities, managed the finances of kingdoms, figured as diplomat, was foremost as astronomer and laid the foundation of all modern religions. He became the educator of mankind. Who can fail to recognize in the peculiar position which the Jew occupied in history, in the place which he filled, in the work which he did, a providential dispensation, or, to express it scientifically, a teleological purpose ordained by the Power which shapes the destinies of mankind?

The Jews after leaving Egypt became impatient of the hardships which they had to undergo; they sighed for the flesh pots of Egypt. The promised land was too far away, they preferred the past to the golden future that was promised. They preferred in their purblindness the "golden age" of Egyptian slavery, where they had plenty of food, to the future which was bright with national independence at the cost of death by starvation. So the Jews during the long pilgrimage sighed for the restitution to their holy land and overlooked the future which was brighter by far as the second Temple was more resplendent than the first. But Providence has written with letters that can not be mistaken that there can be no retrogression, there can be no step backward. If the Jew has a mission and history verifies it that he has, he must carry it to the end, and the future will bring reward for all the tribulations and sufferings he had to undergo. There is no "golden age" in the past. There is barbarism, inhumanity, brutality, despotism, slavery, unbridled passion, indiscriminate oppression, inveterate hatred, in the past. A greater humanity looms up in the future. Government for the welfare and benefit of the masses, emancipation which guarantees equal rights, liberty to develop to the full the God-endowed qualities, the removal of despotism, toleration religious and social, are all flowers which a greater civilization has in store for the human race. The large number of Jews who groan under political and social disqualifications in various countries may have become impatient of enduring any longer the burden which they are

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made to bear, but their condition can not be *bettered* by seizing the whisp of a straw which has no strength, and spending their energies in efforts which offer no remedy. Their destiny is bound up indissolubly with the nations in whose midst they live, with the communities which have conferred upon them not only all the privileges of citizenship but also all the duties and responsibilities which go hand in hand therewith. The Jews have not only gladly accepted all these and shown by their active participation in the work of civilization that they were fully cognizant of all obligation implied by their new condition, and that they were worthy of it. In every movement which made for greater liberty, for higher education, for more diffused culture, for the equalization of all classes in the struggle for existence, they proved themselves valiant champions of progress. We need here only refer to names that are engraven upon the annals of contemporary history such as Boerne, Heine, Lassalle, Singer, Edward Lasker, Fischhoff. In the battles that were fought either for the supremacy of the government of which they were subjects or for the defence of their country they proved themselves the bravest of the brave and the most patriotic of the patriots. In sciences and arts, in philanthropic works and deeds of public spirit they proved themselves the peers of the best, and perhaps the astounding success which they had in the various vocations embraced by them aroused the envy and jealousy of their competitors who were impotent to compete and therefore appealed to the ancient prejudice, conjuring the mediæval spectre of intolerance and hatred which was thought to have been laid away forever. But the Jews must not forget that in the awakening of the people in 1848 the demands that were made invariably included the emancipation of the Jews, and the spirit of enlightenment which compelled the governments to respond to that demand is growing stronger and more powerful and becomes more and more diffused and that spirit will finally overcome the vitalized spectre and secure for the Jews in time to come social equality as it did political equality.

Those people who point to the past as "the golden age"

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and wish to bring it back by gathering the dispersed into their old patrimony read the signs of the times badly. They are degenerate descendants of the old Maccabees who fought and bled and died for their rights, they are unworthy of the sires who signalized their faith in God and their confidence in the future by unparalleled martyrdom. These ever looked up to the brazen serpent and believed that the future was theirs. Were the schemes of the modern deliverers of the Jews not so preposterously utopian and ridiculously visionary, it might be tempting to discuss the problem, but not only is it in the highest degree illusory, but against all evidence that can be read in history. "Forward" is the command to-day as in the time of Moses, who, as the Bible tells so instructively, was told by God, at the time when the Israelites beheld in their front the raging sea and in their rear the hordes of their former implacable task-masters: "What are you crying to me for! Forward!" It is this word "Forward!" which the Order nailed upon the masthead when it organized the fraternity of the B'ne B'rith. The teacher and educator, the moralist and ethical trainer, are the redeemers who will lead the Jews into the promised land. That land, however, is not Palestine, but everywhere where liberty, fraternity and social equality have been established or are being established. To unite the Israelites for that purpose, to cement a union of Jews the world over, with that end in view, is a movement in harmony with the spirit writ in Jewish history, with the vision depicted in the writings of our prophets, is in keeping with our past, in harmony with the opinions of the best minds of our age, is feasible and practicable, and, we feel confident, will be realized. It will take time, as the progress of humanity is slow, but it is sure. "The golden age" will be reached in the end, but it will not have any of the features which constituted the happiness of a nation in the past. Animal sacrifices will never more form the means of worshiping God, God's majesty will not throne exclusively on Mount Zion, the Jews will never more be isolated and form a political state in a far-off corner in the Orient. The Zion or Jerusalem of the future will be

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everywhere where culture, morality, ideal aspiration has found a centre, and the Jews will have to continue their mission as leaders of the world until the Messiah incarnate in the establishment upon earth of justice, right, freedom, charity, holiness and fraternal love, shall have taken abode with us. That is the "golden age" we look forward to, that is the "golden age" the Order of B'ne B'rith is looking forward to. "Forward, not backward" is the parole of humanity to-day, it is the parole of the Jews. Not the re-establishment of a Jewish state, but the establishment of states like these United States, where every man is protected in his rights, where every man can worship God according to the dictates of his conscience, is the task the human family must strive for. It is the future we look forward to, not the past we sigh for.

DREAMERS OF THE GHETTO IN CONGRESS.

An Impression.

By I. Zangwill, in *Cosmopolis.*

"BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." By the river of Basle we sit down, resolved to weep no more. Not the German Rhine, but the Rhine ere it leaves the land of liberty; where, sunning itself in a glory of blue sky and white cloud, and over-brooded by the eternal mountains, it swirls its fresh green waves and hurries its laden rafts betwixt the quaint old houses and dreaming spires, and under the busy bridges of the Golden Gate of Switzerland.

In the shady courtyard of the Town Hall are sundry frescoes testifying to the predominant impress on the minds of its citizens of the life and thoughts of a little people that flourished between two and three thousand years ago in the highlands of Asia Minor. But, amid these suggestive illustrations of ancient Jewish history, the strangest surely is that of Moses with a Table of the Law, on which are written the

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words: "Who brought thee out of the land of Egypt, out of the house of bondage."

For here, after all this travail of the centuries, a very modern Moses—in the abstract-concrete form of a Congress—is again meditating the deliverance of Israel from the house of bondage.

Not in the Town Hall, however, but in the Casino the Congress meets, and, where Swiss sweethearts used to dance, are debated the tragic issues of an outcast nation. An oblong hall, of drab yellow, with cane chairs neatly parted in the middle, and green-baized tables for reporters, and a green-baized rostrum, and a green-baized platform, over which rise the heads and festal shirt fronts of the leaders.

A strangely assorted set of leaders, but all with that ink-mark on the brow which is as much on the Continent the badge of action, as it is in England the symbol of sterility; all believing more or less naively that the pen is mightier than the millionare's gold.

Only one of them hitherto has really stirred the world with his pen-point—a prophet of the modern, preaching "Woe, woe" by psycho-physiology; in himself a breezy, burly undegenerate, with a great grey head marvelously crammed with facts and languages; now to prove himself golden-hearted and golden-mouthed, an orator touching equally to tears or laughter. In striking contrast with this quasi-Teutonic figure shows the leonine head, with its tossing black mane and shoulders, of the Russian leader, Apollo turned Berserker, beautiful, overpowering, from whose resplendent mouth roll in mountain thunder the barbarous Russian syllables.

And even as no two of the leaders are alike, so do the rank and file fail to resemble one another. Writers and journalists, poets and novelists, professors and men of professions—types that once sought to slough their Jewish skins, and mimic, on Darwinian principles, the colors of the environment, but that now, with some tardy sense of futility or stir of pride, proclaim their brotherhood in Zion—they are come from many places, from far lands and from near, from

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uncouth, unknown villages of Bukowina and the Caucasus, and from the great European capitals; thickliest from the pales of persecution, in rare units from the free realms of England and America—a strange phantasmagoria of faces. A small, sallow Pole, with high cheek bones; a blonde Hungarian, with a flaxen mustache; a brown hatchet-faced Roumanian; a fresh-colored Frenchman, with eyeglasses; a dark, Maranno-descended Dutchman; a chubby German; a fiery-eyed Russian, tugging at his own hair with excitement, perhaps in prescience of the prison awaiting his return; a dusky Egyptian, with the close-cropped, curly black hair, and all but the nose of a negro; a yellow-bearded Swede; a courtly Viennese lawyer; a German student, with proud duel slashes across his cheek; a Viennese student, first fighter in the University, with a colored band across his shirt front; a dandy, smelling of the best St. Petersburg circles; and one solitary caftan-Jew, with ear-locks and skull-cap, wafting into the nineteenth century the cabalistic mysticism of the Carpathian Messiah.

Who speaks of the Jewish type? One can only say negatively that these faces are not Christian. Is it the stamp of a longer, more complex heredity? Is it the brand of suffering? Certainly a stern Congress, the speeches little lightened by humor, the atmosphere of historic tragedy too overbrooding for intellectual dalliance. Even the presence of the gayer sex —for there are a few ladies among the delegates, and more peep down from the crowded spectators' gallery that runs sideways along the hall—only makes a few shots of visual brightness in the sober scene. Seriousness is stamped everywhere—on the broad-bulging temples of the Russian oculist, on the egg-shaped skull and lank white hair of the Heidelberg professor, on the open countenance of the Hungarian architect, on the weak, narrow lineaments of the neurotic Hebrew poet. It gives dignity to red hair and freckles, tones down the grossness of too-fleshy cheeks, and lends an added beauty to finely cut features.

Superficially, then, they have little in common; and if almost all speak German, the language of the Congress, it is

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only because they all are masters of three or four tongues. Yet some subtle instinct links them each to each—presage, perhaps, of some brotherhood of mankind, of which ingathered Israel, or even ubiquitous Israel, may present the type.

Through the closed red-curtained windows comes ever and anon the sharp ting of the bell of an electric car; and the President, anxiously steering the course of debate through difficult international cross-roads, rings his bell almost as frequently.

A majestic Oriental figure—not so tall as it appears when he draws himself up and stands dominating the assembly, with eyes that brood and glow—you would say one of the Assyrian kings, whose sculptured heads adorn our museums, the very profile of Tiglath-Pileser. In sooth, the beautiful, sombre face of a kingly dreamer, but of a Jewish dreamer who faces the fact that flowers are grown in dung. A Shelley "beats in the air his luminous wings in vain." Our Jewish dreamer dreams along the lines of life; his dream but discounts the future; his prophecy is merely fore-speaking, his vision pre-vision. He talks agriculture, viticulture, subvention of the Ottoman Empire, both by direct tribute and indirect enrichment: stocks and shares, railroads, internal and to India: natural development under expansion—all the jargon of our iron age. Difficulty about the holy places of Christianity and Islam! Pooh! extra-territorial.

A practiced publicist, a trained lawyer, a not unsuccessful comedy writer, converted to racial self-consciousness by the "Hep! Hep!" of Vienna, and hurried into unforeseen action by his own paper-scheme of a Jewish state, he has, perhaps, at last, and not unreluctantly, found himself as a leader of men.

In a congress of impassioned rhetoricians he remains serene, moderate. His voice is, for the more part, subdued; in its most emotional abandonments there is a dry undertone, almost harsh. He quells disorder with a look, with a word, with a sharp touch of the bell. The cloven hoof of the Socialist peeps out from a little group. At once "The Congress

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shall be captured by no party!" And the Congress is in roars of satisfaction.

'Tis the happy faculty of all idealists to overlook the visible—the price they pay for seeing the unseen. Even our open-eyed Jewish idealist has been blessed with ignorance of the actual. But, in his very ignorance of the people, he would lead and the country he would lead them to lies his strength, just as in his admission that his Zionist fervor is only that second-rate species produced by local anti-Semitism lies a powerful answer to the dangerous libel of local unpatriotism. Of the real political and agricultural conditions of Palestine he knows only by hearsay. Of Jews he knows still less. Not for him the paralyzing sense of the humors of his race, the petty feud of Dutchman and Pole, the mutual superiorities of Sephardi and Ashkenazi, the grotesque incompatibility of Western and Eastern Jew, the cynicism and snobbery of the prosperous, the materialism of the uneducated adventurers in unexploited regions. He stands so high and aloof that all specific colorings and markings are blurred for him into the common brotherhood, and if he is cynic enough to suspect them, he is philosopher enough to recognize that all nations are compact of incongruities, vitalized by warring elements. Nor has he any sympathetic perception of the mystic religious hopes of generations of zealots, of the great swirling, spiritual currents of Ghetto life. But in a national movement—which appears at first sight hopeless, because it lacks the great magnetizer, religion—lies a chance denied to one who should boldly proclaim himself the evangel of a modern Judaism, the last of the Prophets. Political Zionism alone can transcend and unite: any religious formula would disturb and dissever. Along this line may all travel to Jerusalem! And as the locomotive from Jaffa draws all alike to the sacred city and leaves them there to their several matters, so may the pious concern themselves not at all with the religion of the engineer!

Not this the visionary figure created by the tear-dimmed yearning of the Ghetto; no second Sabbatai Zevi, master of celestial secrets, divine re-incarnation, come with signs and

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wonders to lead back Israel to the Promised Land. Still less the prophet prefigured by Christian visionaries,some of whom, fevered nevertheless, press upon the Congress itself complex collations of texts, or little cards with the sign of the cross Palestine, indeed, but an afterthought: an aspiration of unsuspected strength, to be utilized—like all human forces—by the maker of history. States are the expression of souls; in any land the Jewish soul could express itself in characteristic institutions, could shake off the long oppression of the ages,and renew its youth in touch with the soil. Yet since there is this longing for Palestine, let us make capital of it—capital that will return its safe percentage. A rush to Palestine will mean all that seething medley of human wants and activities out of which profits are snatched by the shrewd—gold-rush and God-rush, they are both one in their economic working. May not the Jews themselves take shares in so promising a project? May not even their great bankers put their names to such a prospectus? The shareholders incur no liability beyond the extent of their shares; there shall be no call upon them to come to Palestine—let them remain in their snug nests; the Jewish Company, Limited, seeks a home only for the desolate dove that finds no rest for the sole of her feet.

And yet beneath all this statesman-like prose, touched with the special dryness of the jurist, lurk the romance of the poet, and the purposeful vagueness of the modern evolutionist; the fantasy of the Hungarian, the dramatic self-consciousness of the literary artist, the heart of the Jew.

Is one less a poet because he regards the laws of reality, less religious because he accepts them,less a Jew because he will live in his own century? Our dreamer will have none of the Mediæval, is enamored of the Modern; has lurking admiration of the "over-man" of Nietzsche, even to be overpassed by the coming Jerusalem Jew; the psychical Eurasian, the link and interpreter between East and West—nay, between antiquity and the modern spirit; the synthesis of mankind, saturated with the culture of the nations, and now at the last turning home again, laden with the spiritual spoils of the world—for

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the world's benefit. He shall found an ideal modern State, catholic in creed, righteous in law, a centre of conscience—even geographically—in a world relapsing to pagan chaos. And its flag shall be a "shield of David," with the Lion of Judah rampant, and twelve stars for the tribes. No more of the cringing and the whispering in the dark corners; no surreptitious invasion of Palestine. The Jew shall demand right, not tolerance. Israel shall walk erect. And he, Israel's spokesman, will not juggle with diplomatic combinations—he will play cards on table. He has nothing to say to the mob, Christian or Jewish, he will not intrigue with political underlings. He is no demagogue; he will speak with kings in their palaces, with prime ministers in their cabinets, There is a touch of the hybris of Lassalle, of the magnificence of Manasseh Bueno Barzillai Azevedo Da Costa, king of the question-beggars.

Do you object that the poor will be the only ones to migrate to Palestine? Why, it is just those that we want. Prithee, how else shall we make our roads and plant our trees? No mention now of the Eurasian exemplar, the synthetic "over-man." Perhaps he is only to evolve. Do you suggest that an inner ennobling of scattered Israel might be the finer goal, the truer antidote to anti-Semitism? Simple heart, do you not see it is just for our good—not our bad—qualities that we are persecuted? A jugglery—specious enough for the moment—with the word "good;" forceful "struggle-for-life" qualities substituted for spiritual, for ethical. And yet to doubt that the world would—and does—respond sympathetically to the finer elements so abundantly in Israel, is it not to despair of the world, of humanity? In such a world, what guarantee against the pillage of the Third Temple? And in such a world were life worth living at all? And, even with Palestine for ultimate goal, do you counsel delay, a nursing of the Zionist flame, a gradual education and preparation of the race for a great conscious historic *role* in the world's future, a forty years' wandering in the wilderness to organize or kill off the miscellaneous rabble, then will you, dreamer, turn a deaf ear to the cry of millions oppressed to-

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day? Would you ignore the appeals of these hundreds of telegrams, of these thousands of petitions with myriads of signatures, for the sake of some visionary perfection of to-morrow? Nay, nay, the cartoon of the Congress shall bring itself to pass. Against the picturesque wailers at the ruins of the Temple wall shall be set the no less picturesque peasants sowing the seed, whose harvest is at once waving grain and a regenerated Israel. The stains of sordid traffic shall be cleansed by the dews and the rains. In the Jewish peasant behold the ideal plebeian of the future; a son of the soil, yet also a son of the spirit. And what fair foliage of art and literature may not the world gain from this great purified nation, carrying in its bosom the experience of the ages?

Not all his own ideas, these; some perhaps only half-consciously present to him, so that even in this very Congress the note of jealousy is heard, the claim of an earlier prophet insisted on fiercely. For a moment the dignified assembly becomes a prey to atavism, reproduces the sordid squabbles of the *Kahal.* As if every movement was not fed by subterranean fires, heralded by obscure rumblings, though 'tis only the earthquake or the volcanic jet which leaps into history!

But the President is finely impersonal. Not he, but the Congress. The Bulgarians have a tradition that the Messiah will be born on August 29th. He shares this belief. To-day the Messiah has been born—the Congress. "In this Congress we procure for the Jewish people an organ which till now it did not possess, and of which it was so sadly in want. Our cause is too great for the ambition and wilfulness of a single person. It must be lifted up to something impersonal if it is to succeed. And our Congress shall be lasting, not only until we are redeemed from the old state, but still more so afterwards . . . . serious and lofty, a blessing for the unfortunate, noxious to none, to the honor of all Jews, and worthy of a past, the glory of which is far off, but everlasting."

And, as he steps from the tribune, amid the roar of "Hochs," and the thunder of hands and feet and sticks, and

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the flutter of handkerchiefs, with men precipitating themselves to kiss his hand, and others weeping and embracing, be sure that no private ambition possesses him, be sure that his heart swells only with the presentiment of great events and with uplifting thoughts of the millions who will thrill to the distant echo of this sublime moment.

What European parliament could glow with such a galaxy of intellect? Is not each man a born orator, master of arts or sciences? Has not the very caftan-Jew from the Carpathians published his poetry and his philosophy, gallantly championing "The Master of the Name" against a Darwinian world? Heine had figured the Jew as a dog, that at the advent of the Princess Sabbath is changed back to a man. More potent than the Princess, the Congress has shown the Jew's manhood to the world. That old painter, whose famous Dance of Death drew for centuries the curious to Bâle, could not picture the Jew save as the gaberdined miser, only dropping his money-bag at Death's touch. Well, here is another sight for him—could Death that took him too, bring him back for a moment—these scholars, thinkers, poets, from all the lands of the exile, who stand up in honor of the dead pioneers of Zionism, and, raising their right hands to heaven, cry, "If I forget thee, O Jerusalem, let my right hand forget its cunning!" Yes, the dream still stirs at the heart of the mummied race, the fire quenched two thousand years ago sleeps yet in the ashes. And if our President forgets that the vast bulk of his brethren are unrepresented in his Congress, that they are content with the civic rights so painfully won, and have quite other conceptions of their creed's future, who will grudge him this moment of fine rapture?

Or, when at night, in the students' *Kommers*, with joyful weeping and with brotherly kisses, sages and greybeards join in the *gaudeamus igitur*, who shall deny him grounds for his faith that *juvenes sumus* yet, that the carking centuries have had no power over our immortal nation. "Age cannot wither her, nor custom stale her infinite variety."

The world in which prophecies are uttered cannot be the world in which prophecies are fulfilled. And yet when—at

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the wind-up of this memorable meeting—the Rabbi of Bâle, in the black skull-cap of sanctity, ascending the tribune amid the deafening applause of a catholic Congress, expresses the fears of the faithful, lest in the new Jewish State the religious Jew be under a ban; and when the President gravely gives the assurance, amid enthusiasm as frantic, that Judaism has nothing to fear—Judaism, the one cause and consolation of the ages of isolation and martyrdom—does no sense of the irony of history intrude upon his exalted mood?

THE BROAD SPIRIT OF AMERICAN RELIGIOUS FELLOWSHIP

THE Jewish congregation of the City of Washington is replacing its old synagogue by a new temple now in course of erection. It is now worshiping in the Congregational Church, placed at its disposal by their Christian fellow-citizens, and has been holding service there during the past holydays. The corner-stone was laid a few weeks since amidst impressive ceremonies. The President of the United States and his Cabinet accepted the invitation to be present and graced the affair by their attendance. The Vice-President of the Order B'ne B'rith, Hon. Simon Wolf of Washington, on that occasion delivered an impressive address, and pointed out the vast progress which has been made in the direction of religious fellowship. He said:

Religion is the corner-stone of government, for it embraces all the elements of social order, enlightenment, civilization and a recognition of the welfare of one and all. Thus the corner-stone laying of a temple of worship, wherein the faith of the Jews predominates, has a double significance. It has the prestige of ancestry, history and all that that word implies, as well as the recognition of the Jew as an American citizen: that, in consonance with the Constitution of the United States and the laws enacted thereunder, he is free to worship according to the dictates of his conscience. It is most pleasing and gratifying that at the nation's capital a temple worthy of the country and of the city should be erected, and no

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less agreeable that the President of the United States, accompanied by members of his Cabinet, should honor the occasion, and that the authorities of the District of Columbia should be represented, to give emphasis to the fact that, as citizens of Washington, we are worthy of being recognized in common with the best elements of society, and that the ancient order should lend its official presence in the performance of a duty which has become inseparably connected with the Masonic fraternity.

At the close of the nineteenth century we are advancing on the high-road of kinship with each other. Thus, the other day, the pastor and board of directors of the Congregational Church of this city tendered the use of their place of worship to our congregation for the coming holidays, proving to one and all that the walls of demarcation are crumbling, that we are worshiping and praying to one Father, and that the Jew and Christian, banded together for all the influences which tend to civilization and morality, have, in addition to their being devotees of their respective faiths, one greater ambition—to be brethren and American citizens.

May the spirit of fraternity continue to grow, and may sectarianism, as a means of opposition, be eliminated from the body-politic, and may each and every one, while faithful to that which each and every one believes to be necessary to his spiritual and moral welfare, yet never forget that we owe a common duty to the State and to other faiths, and that the greatest of all earthly blessings is to strew the path of others with the flowers of recognition and good-fellowship, and to prove by our acts that we are worthy of the great heritage of our fathers, and that the highest exemplification of American citizenship is to be liberal, just and generous!

A MODEL LODGE

HENRY JONES LODGE, of Hamburg, Germany, may fitly be designated as such and be entitled to that appellation. The report of last year's work of this lodge, rendered by their distinguished President, Gustav Tuch, unfolds an activity superior to that of any other lodge, and an extract from that report may serve as an object-lesson to lodges here and abroad. In a history of the lodge's development and growth, reference is made to the annual reports published by the lodge, which, as the report says, "bear

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evidence that the basis upon which our labors rest, the deeper recognition of the Jewish ethical principles, has ever been kept in view."

The efforts in the direction of practical charity were directed on the following lines: Committee for affording assistance to the needy, committee for widows and orphans, administration of affairs of the aged, committee on donations, committee for procuring labor for the unemployed, and the socio-ethical branch.

Institutions which owe their origin to the lodge, and such as stand in intimate connection, or stand under the control of the public at large, are:

1. Union of Jewish Charitable Societies and Endowments.
2. Society for Jewish History and Literature.
3. Jewish Humanitarian Ladies' Society.
4. Free Religious Society.
5. Administration of the Institute for the Training of Nurses.
6. Administration for the Training of Jewish Boys in Handicrafts.
7. Israelitish Union of Youths.

The lodge also contributed towards general collections made for the relief of victims of great calamities, such as the fund in favor of emigrants from Eastern Europe, for assisting the sufferers from the inundations in the province of Posen, relieving the families of cholera-stricken persons in Hamburg, and for affording help to the persecuted Jews of Spola, Russia.

The lodge also either became co-operative member or granted appropriations for the following institutions: "Jehide Ill'mim"; Institution for the Blind in Berlin; Children's Asylum in Dietz; Schools for the Children of Roumanian Jews; Makower Institute (for the higher education of girls in Berlin); Society for Jewish Students in Hamburg; the Union of Jewish Charities; the Placement of Workingmen of 1893; administration for training nurses, for the teaching of trades; the Society for the Education of Orphans in Jerusalem; for the Sanitarium on the Taunus, and the Jewish Agricultural School at Ahlem.

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Besides, the share which the lodge took in matters charitable and altruistic, it directed its main efforts toward furthering the union of Israel and the prospects of its future, and toward elevating the moral standard of the members of our race.

The branch especially devoted toward the socio-ethical purpose called two conventions of the Free Israelitish Association for the establishment of a Jewish humanitarian ladies' society, and also of a Jewish youths' auxiliary society, both at Hamburg. At the convention of the Free Religious Association the following subjects were discussed: "Problem of Ethical Movement," "Jewish Colonies" and the "Educational Question." That branch, outside of labors of local interest, took the initiative in the treatment of the nomads of Flatow—a lot of Jewish vagabonds who gathered at Flatow and Kroyanke during the winter, and of the disgraceful traffic in girls, especially Jewish girls, by East European Jews. Finally was the lodge instrumental in securing the exhibition of agricultural products from the Jewish colonies in Palestine during this year's exhibition of garden culture in Hamburg. For this purpose the lodge expended 2,620 marks, of which 1,200 marks were contributed by voluntary subscriptions of lodge members. During the various seasons lectures were delivered by Dr. Kroner, Julius Heinschneider, Dr. Deutsch, Dr. Gustave Karpeles, Dr. J. Lowenberg, Salomon Goldschmidt, M. Spainer, Dr. Herzberg, Dr. Werner, Dr. Cæsar Seligman, Otto Ernst, Gustav Tuch, Dr. A. Kohut, Dr. Leimdorfer and Karl Emil Franzos.

Under the auspices of the Society for Jewish History and Literature, sixteen lectures were delivered by Dr. Hildesheimer, Dr. Leimdorfer, Dr. Frank, Dr. Kroner, Dr. Grünwald, Professor Dr. Lazarus, Dr. Werner and Dr. Rosenthal, Dr. Seligman, Prof. Dr. Philippson, Dr. Rosenzweig, Dr. Feilchenfeld, Professor Dr. Cornill. In the lodge rooms lectures were delivered by Dr. Grünwald, on the history of Spinozism and the philosophy of women, by Dr. Leimdorfer on "Religion and Science" by Dr. Frank, "General Observations on Criminal Law" and by Dr. Meldola on "Jewish Physicians in

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the Middle Ages." Reports were rendered on Dr. Herzl's "Jewish State" and on the various articles published in THE MENORAH.

There was also the foundation laid for a lodge library, and the Society for Jewish History and Literature also established a library, both of which are placed at the disposal of the lodge members of the Ladies' Society and the young men. Six of the lectures of the President were published at the expense of the lodge as well as the memorial address of Dr. Lowenberg on the death of Emperor Frederick. In the interest of the science of Jewish folk-lore, a committee was appointed and a number of students and young artists received stipends.

During the seven and three quarter years of the lodge's existence the sum of 3000 marks was disbursed and 3700 marks was expended toward the support of widows and orphans.

The Ladies' Society has been specially active in its effort to carry out the objects of the Order. It labors zealously in the various branches into which it has divided its labors, which are: ethics, arts and science, practical and technical education, care of the sick and indigent summer colonies, making gifts on Jewish festivals, and improvement of dwellings. The number of children who received donations and gifts reached 300 in 1895, which increased in the year 1896.

There is hardly a branch in the domain of humanitarian science which is not cultivated by the lodge and every member is charged with some kind of task to be performed by it. The following is a list of the officers for the current year: President, Gustav Tuch; Vice-President, Jonas Bing; Recording Secretary, Ed. Levinson; Financial Secretary, Wilh. Wolff; Treasurer, Dr. S. Frank; Monitor, M. Deutsch lander; Assistant Monitor, Moritz Meyer; Guardian, Saul Kohn.

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POTTERY.

Isaiah lxiv. 8.

Within a fruitful garden lay
A mass of unproductive clay.
Sweet flowers flaunted gay near by,
But this plot, hard as it might try,
Could not one sprouting seed sustain,
But lay lamenting wind and rain.

And thus it waited, till, one day,
Uplifted, it was borne away,
To meet cold water's sudden shock,
And mangling pressure, bruising knock,
And whirling torture on the wheel,
Till pain numbed sense no more could feel.

At last, at rest, with comrades near,
It thought it had no more to fear.
But greater trial came apace,
'Twas put into a fiery place,
So hot, it mourned those cooler days
Spent shunning ardent Phœbus' gaze.

The few companions it had found,
In broken bits lay all around.
And when more heat it could not bear,
'Twas carried to the open air.
And as it cooled, a power strange
Within it, told of wondrous change.

And soon it came to understand
That some great skilful master-hand,
Of earth and water, fire and air,
Had formed a vase of beauty rare.
And still the Master, day by day,
Makes pottery, from common clay.

ISABEL M. JACOBS.

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A CLEVER MAN

(*Translated from the German*)

By Benno Planeck

IN the town of Weitenau, the annual fair was held at the time. The iron network of railways had not extended to smaller towns, and had not yet made an end of these town fairs, nor was there such a number of commercial travelers who transferred the exhibition of merchandise from these fairs to the country stores.

The fair in the provincial town was an event for the entire surrounding country and all the inhabitants of the country around looked with impatience and excitement for the time of the fair and saved all the money they could get together, so as to be able to make the best of the opportunity which the display of merchandise offered.

"Country Fair!" What a magic word. How the eyes of the children sparkled when they thought of it, and longingly looked for it with pleasurable excitement. How the little pearls in their mouths gleamed as if ready to enjoy the promised sweets. How the little feet scrambled, and how the little fingers, though still covered with dirt, clutched the air as if reaching out for the elegant little toys that were coming.

Those exquisite technical accomplishments and mechanical contrivances had not been brought to that perfection in the manufacture of toys, as we have it nowadays, nor was the reference to the cheap wares to be found in the Fair able to curb the little fellows, and to put them to rest. Country Fair! Does not the name rush the blood to the cheeks of the young woman; unmarried, and perhaps far beyond the teens, and still possessing the charms of womanhood, but whose thalers are less than the summers which she counts. She pines for it. Do not her eyes still sparkle with hope that her appearance in the public market at the next fair might bring one or the other admirer.

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The old maid in the Jewish circles more than in any other is an object of pity, though less the object of ridicule, and she cares not for the little shafts occasionally fired at her; she still pilgrims to the public assemblage where some man might be found who would make her happy.

But not only had the Fair to provide for all the needs we referred to, but it had to serve also as a centre of the various projects and plans to be carried out in the future.

As the seat of the county, the town contained all there was of intelligence and capacity: medicine and jurisprudence were fully represented there. The higher authorities had their seat there, and a large number of people who were under medical treatment or interested in legal adjudications crowded the place, as everybody was expected to be at his post to give aid, counsel and advice to the many clients. Of course, the least of them expected that the doctors and lawyers of the city did but little on the maxim that "a long delay is more advantageous than a quick decision;' but we care very little indeed whether the one farmer brought cows and calves and cereals to the market, or the other had supplied himself with all the groceries and dry-goods which he needed for the winter, or whether the parents of an old maid had struck a bargain with a man who had been found by the "Shatchen."

Of greater interest to us are the country Jews who were drawn there by an entirely different business, and made it a rendezvouz for all who needed something and who wanted to dispose of something. Why there was a supply and demand for higher intellectual wares. Presidents and managers of congregations besides attending to their own business had to attend affairs of their members, and had to take upon themselves the mission of finding teachers, assistant teachers, readers, shoch'tim, clerks and even rabbis to decide ritual cases. One of the persons most in demands was a man who could fill the various positions all by himself. These were mostly men who could do nothing right, but in their own idea were capable of filling any position, and for that reason Anshel Chozef, the old student, had also attended the fair. If

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Bismarck says of the journalist, "they are people who have missed their vocation," that axiom may well be applied to that man as a professional mischief maker. He loved to spend his humor on officials of the congregations. In spite of his imagined greatness he could not find a position.

Anshel read in the Jewish paper the following advertisement: "In the Congregation of Kitzwenitz, a position is vacant for a rabbi, a shochet, a teacher, a sexton, an undertaker, a mohel, an expert with the shofar, a writer of the Torah; he must also say T'hillim and Kaddish and must be able to read the Mishna. To a man who could fill this position a salary of three dollars a month is guaranteed, and he will also have a seat free in the synagogue, and he may use the ritual bath. Applicants must appear in person in the town of Weitenau at the Kosher restaurant, and our men, Rabbi Menkele Pipezer and Rabbi Schanische Babberber who attend the market to sell their cattle there, will inform what other functions he must fill."

When Anshel had read this invitation he crumpled the paper in his hands in perfect rage, and threw it on the ground. After a little consideration he exclaimed ironically, "Now I understand the proverb, one should know everything, but have no use for it, but as luck will have it, to ask a great deal means to expect little, to promise much to keep little."

He read the advertisement over again. His eyes rested upon one word, and his face lit up as he said to himself, "A ye, to learn the Mishna shall afford a greater income than anything else. To learn the Mishna, this means to give me the opportunity to carry scandal from house to house, an occupation which the ladies are always happy to pay well for." He therefore made up his mind to go to the fair. When he arrived at the restaurant where the meeting with the messengers was to take place, he said to himself, with a certain satisfaction, "Anshel, rather aggravate others than to get angry with yourself, this is your motto. I am rather anxious to hear the further communications of the two messengers and what use is expected of me."

In the most cheerful disposition, he entered the restaurant

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of the Breindel Meier Slowas, who was also in accordance with her three names called "Derta" (an expression in a certain game of cards), ruled the ladle, and was no doubt proud of the fact that of the two kosher restaurants of the city hers was visited by the most respectable customers while the other was only favored by the poorest. For us this will be important because there the first act of our story was played, for which the part related thus far is only an introduction.

Hostess Breindel eyed the exterior appearance of Anshel with contempt, and to his inquiry for the messengers from Kitzwenitz she replied by shaking her hands and pointing to a corner of the room where they were already in waiting for him.

He at once introduced himself. "My dear sirs," he said, "you are no doubt the representatives of the congregation Kitzwenitz—I could see it by your respectable appearance." "Yes, yes," said Rabbi Menkele. "That is it," said Rabbi Babberber. No doubt, Anshel's humble manners and flattering address made a good impression. They did not observe the suppressed hatred nor the scorn in his eyes and the twitching of his mouth." "Judging from you, I can well imagine what your congregation must be. I am, therefore, ready to accept the various positions you want to fill, though the debit is evidently greater than the credit." "Hay, hay," lisped Rabbi Mendele. "Well, well," mumbled Rabbi Babberber, "Beg pardon," said Anshel, "I did not mean it badly; all I wanted to say was much occupation is the only position which I love." "Oh, oh," said Rabbi Mendele, "You shall have plenty of work, because besides what we have put in the advertisement you are expected to"—"Oh," said Anshel to himself, "it saves me the trouble to inquire what the other things are going to be, what further they expect of me"—"You will have to perform another important charge, you will have to play cards frequently with the Parnasste." Anshel's face became a grimace

"Oh, it will be to your advantage. Fradel plays cards week days for almonds and on Chanuka and New-moon for hazel nuts. The stake will always be yours, if you win or

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not, and if you will manage to humor her, you will have the whole congregation with you, for Fradel can do with her husband what she likes and he can do with the congregation what he likes."

"The beautiful almonds," mumbled Anshel to himself. Rabbi Babberber quivered nervously (at that time the word "nervous" did not express as much as it does now and explained nothing, nor had it yet been invented as the best diagnosis for the purpose of hiding ignorance) and he also wanted to show himself in his full dignity. The words came out of his mouth with a sort of hissing sound, as if from a bottle turned upside down.

Rabbi M.: "I have to call your attention to one thing more which belongs to your vocation. You are, as I have said, a man who knows everything. You will also understand to use the razor with 'aurum' [a salve used by Orthodox Jews who do not shave.] Schestel, who uses aurum with us, is already old and feeble, and you have to take his place occasionally, and especially on Friday."

Anshel could not keep back laughing.

The ill-humored Rabbi S. said: "You have no idea how much depends upon the aurum. If the aurum is too weak, there remains in the face little patches of hair; if it is too sharp, it is apt to take off part of the skin, and the face looks as if it were skinned or half-burned. When, then, the husband comes home, the wife is in a rage; when they come to synagogue they are laughed at; the whole of the Sabbath is spoiled, and the congregation is in anger, and is capable of driving the barber away without giving him any further notice."

Even the tongue-ready Anshel was not ready with a reply.

Rabbi R.: "Be quick! it is Friday, and we must be in a hurry to get back to our home in time for the Sabbath. We will see you on Sunday next at the same hour, and you will hear the decision of the congregation. "We believe," they said with an air of importance, "you will be accepted."

Anshel remained over the Sabbath.

But he had no rest on that day, even; why, we will soon see.

(*To be Concluded.*)

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B'ne B'rith Notes

THE meeting of the presidents, vice-presidents and secretaries of the various lodges of District No. 1, in the hall of the B'ne B'rith Building in New York, was fully attended. President Adolph Hirsh presided. A thorough discussion took place of matters pertaining to the interest of the District and the Order.

PRESIDENT M. P. STEIN of District No. 4 paid an official visit to the lodges of Portland, Oregon, on October 13th. He was received by Brother S. Sichel, Grand District Deputy, and a joint committee of the lodge. An entertainment was given in honor of the visiting brother.

AMOS LODGE No. 136 of Scranton, Pa., is a contributor to the stipendiary fund of the Union of American Hebrew Congregations.

THERE are many Hebrews who are candidates for office in the coming election in New York. Among these are: Randolph Guggenheimer, candidate for the President of the Council (the officer who takes the place of the Mayor in his absence), is a member of Mt. Sinai Lodge No 271; Isaac Fromme, candidate for Register, is a member of Zion Lodge No. 2. Julius Harburger, candidate for Assembly, is a member of Edward Everett Lodge No. 97.

BARON DE HIRSCH LODGE, No. 454, of Cleveland, O, will meet hereafter in the rooms of the Young Men's Hebrew Association.

THE Propaganda Committee of District No. 6 is doing some very active work. The recent organization of Alexander Hamilton Lodge No 462 in Chicago, which was instituted with one hundred members, will be followed by further accessions in its jurisdiction.

THERE is a movement on foot to give a fair for the benefit of the Home of District No 1, at Yonkers, early in 1898.

HON. SIMON WOLF took part in the Day of Atonement services at the Washington Hebrew Congregation; he delivered an address appropriate to the day. He also made a strong appeal in behalf of the United Hebrew Charities.

THERE has been issued, under the auspices of the joint committee on membership, a pamphlet compiled by I. J. Asheim,

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the Grand Secretary of District Grand Lodge No. 4. It is a model in the line of information, being concise and telling all any one may wish to know about the Order. From this it appears that since the organization of the Grand Lodge in October, 1863, there has been expended up to December, 1896: to heirs of deceased members $906,114,25; paid sick benefits, $241,855.11; funeral expenses, $41.625.19; donations, $49,708.67; to the library, $33,558.50; for maintenance of the Free Religious School, $7,987.25. Total, $1,280,548.97.

THE officers of the newly instituted Hamilton Lodge in Chicago are: President, Sidney Adler; Vice-President, Dr. G. S. Salomon; Secretary, Henry Seligman; Treasurer, A. S. Farber; Trustees, J. W. Loeb, Henry L. Newhouse, H. I. Goodrich.

THE Board of Governors of the Home at Yonkers, N. Y. (District No. 1) held its last monthly meeting at the Home recently. Twenty of the twenty-one members were present, the absent member being in the West. There is scarcely a meeting which is not equally well attended. At most meetings every member of the Board is present. The president of the District, Brother Adolph Hirsh, is present at the meetings of the Board.

THERE are to be a series of visits of the General Committee of District No. 1 to the lodges of the District. Assignments have been made, in which are included the members of the Committee on Intellectual Advancement.

BROTHER JACOB A. BERK, of Arnon-Centennial Lodge No. 39 of New York, during his recent trip in Europe visited Carlsbad Lodge No. 438 at Carlsbad, Austria. Brother Berk received a very cordial welcome at the hands of the brethren of the lodge, and was invited to attend the collation which is usual after each session of this lodge. Brother Berk says that the members attend in evening dress. The lodge has received many visits from members of the Order residing in this country and who make a temporary stay at Calsbad.

NEARLY two thousand pounds of grapes have been raised on the grounds attached to the Home for Aged of District No. 1 at Yonkers, N. Y. The fruit produced upon the farm includes apples, pears, peaches, cherries; tomatoes, cabbage, beans, peas, potatoes, asparagus, lettuce, parsley, turnips, and horseradish were also raised. These are all consumed by the inmates. A great deal of the fruit is preserved by the matron for winter use. There are six

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cows and one calf on the grounds. A large enclosure is used for the poultry. The Home has ten acres of ground surrounding it, and is enclosed by beautiful granite walls, the approaches being magnificently laid out with lawns and rare plants and trees. There are 84 inmates in the same.

PISGAH LODGE No. 34 of Detroit, Mich., recently opened its new rooms for the social entertainment which it proposes to give during the coming season. The Committee made excellent preparations for the members who attended in goodly numbers upon this occasion. Addresses were made by a number of brethren, after which a collation was served. The lodge expects this move to be successful; all strangers are welcome to its rooms. The lodge expects to gain in membership and the members believe that a new era has set in for the Order in Detroit.

MANHATTAN LODGE No. 156 of New York had its first meeting after vacation at the new B'ne B'rith building on October 12th; President A. S. Trier in the chair. The lodge was fully attended and a number of visitors were present.

THE young inmates of the Foster Home of Philadelphia, Pa., were recently photographed while grouped around the statue of Religious Liberty which was erected by the Order, in Fairmount Park.

OCTOBER 12th was the 54th anniversary of the foundation of the Order. Appropriate reference was made to the event in Brother Julius Bien's address at the opening of the new B'ne B'rith building in New York.

"A SERIES of literary evenings have been arranged for the coming season of the Covenant Culture Club of Chicago. The series will be inaugurated Friday evening, October 29th, at 8½ o'clock by Hon. John Gibbons, Judge Circuit Court, who will lecture on 'The Influence of the Jews on Modern Civilization.' Vocal and instrumental music by Mrs. Tillie Norden-Schlossman and Miss Bertha Minzesheimer will also be agreeable features of the programme. The hall being so well adapted for the purpose and the programme so attractive, we hope to see the families of all members well represented that evening, accompanied by their friends."—*Chicago Israelite.*

JUDGE E. C. HAMBURGHER, who is the Secretary of District Grand Lodge No. 6, is a hail fellow well met, a jovial companion and an excellent entertainer. He is one of the best known men in Chicago.

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THE officers of District Grand Lodge No. 3 are to begin an active winter campaign.

THE library of District No. 4 in San Francisco, Cal., is well patronized, and has an active committee in whose charge the management is placed.

THE Maimonides Library in New York is free to all. Any person recommended by two references can procure books. The library has nearly sixty thousand volumes upon its shelves. The best works in every department of literature are to be found there. It has the largest collection of German novels of any library in the country, and in its French department will be found over three thousand volumes. Judaica is also fairly represented. Nearly fifty thousand volumes were consulted in its reference department during the past year. The reading-room is furnished with nearly fifty periodicals.

THE Ladies' Auxiliary Society of Isaiah Lodge No. 49 of New York will give a "High Tea" during the present month, and a ball in January. This society is prospering both in membership and funds. It has nearly one hundred members and $175 in its treasury. The President is Miss Morgenthau, and the Treasurer, Miss Lillian Newman, daughter of Brother Abraham Newman, who has been treasurer of Isaiah Lodge for nearly thirty years.

THE dues for membership in District No. 1 are now eight dollars per annum. (The endowment being optional). This is an insignificant sum for the privilege of belonging to the greatest of Jewish fraternal societies, and entitles the member to all the benefits. save endowment. The ranks of the Order could be materially strengthened if the members who have sons would have them join,

DISTRICT GRAND LODGE No. 8 has established libraries in Berlin, Cologne, Hamburg and Breslau.

BROTHER M. M. HIRSH of Chicago, who for many years was the Chairman of the Endowmcnt Trustees of District Grand Lodge No. 6, is a brother of Adolph Hirsh, the President of District No. 1; Judge Philip Stein of Chicago, who is a member of the General Committee of District No. 6, and was the President of the Convention of the Order held in New York in 1885, is the nephew of President Hirsh; Hon. Adolph Kraus of Chicago, who is now a member of the Court of Appeals of the Order, is a brother-in-law of President Hirsh, and Brother Stein, the President of the B'ne B'rith Club in New York, is the nephew of President Hirsh.

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BROTHER ABRAHAM EMANUEL of New York, who many years ago was President of District No. 1, and for nearly forty years a member of the Maimonides Library Committee, and is still a member of the Committee on Intellectual Advancement, has just celebrated his 75th year. The Committee passed resolutions of congratulation, which were ordered to be presented to the brother, and at the last meeting of the Committee were tendered the personal congratulations of the members. Brother Emanuel is still a very active member of the Order. He is a member of Washington Lodge No. 19, and for many years has served as its Secretary.

MANHATTAN LODGE No. 156, of New York, has voted to present Brother Edward J. Graetz a testimonial in appreciation of his many years of faithful service. The testimonial will be presented at the next meeting of the lodge. Brother Graetz was one of the founders and charter members of this lodge, which for many years was known as the "crack lodge" of the Order. He was always a most active member and contributed largely by his efforts to its success. Brother Graetz was thoroughly conversant with the laws of the Brotherhood and gained for himself thereby the name of the "walking constitution." He is still an active member of the lodge. He is a member of the Board of Governors of the Home at Yonkers, and was for two years the President of the Board.

THE Order is now entering the fifty-fourth year of its existence. It is the oldest fraternal society in the world.

THERE are thirty-three lodges in Germany, with over thirty-two hundred members.

A PRIZE has been offered by two brethren in Berlin for the best essay on "Propaganda."

MORE than one thousand lectures have been delivered by gifted brethren, by prominent scholars and literary men, under the auspices of District Grand Lodge No. 8 (Germany) since its institution.

It is expected that Hon. Simon Wolf of Washington, the Vice-President of the Order, will accompany Brother Bien in a number of visits. With such distinguished and able members of the Brotherhood enlisted in the field of propaganda, the results must certainly prove satisfactory.

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THE Committee on Intellectual Advancement of District No. 1, will arrange for a series of lectures to be given the last Sunday morning in each month in the new building.

MRS. S. S. SIMON of New York, has been elected Matron of the B'ne B'rith Orphan Asylum of Atlanta, Ga.

THE B'ne B'rith Orphan Asylum at Cleveland, O., has been bequeathed the sum of $1000 by the will of the late Gerhard Foreman of Chicago, Ill.

BROTHER SOLOMON SULZBERGER, Honorary Secretary of the Executive Committee, recently presented to the widow of the late Morris Goodhart the resolutions of condolence passed by District Grand Lodges Nos. 6 and 7; at the same time Dr. S. B. Wolfe, Vice President of District No. 1, and Brother E. J. Graetz, former President of the Yonkers Home, presented the resolutions of similar import adopted by District Grand Lodge No. 1.

SAMUEL LODGE No. 63 of Brooklyn, New York, will have a public installation of its officers in January. President Adolph Hirsh and the General Committee will be present upon the occasion.

DISTRICT DEPUTY ADOLPH FLEISHMAN of Albany, N. Y., expects to add about forty members to the roll of Zephaniah Lodge No. 131 of Rondout, N. Y., ere long.

PRESIDENT ADOLPH HIRSH of District No. 1, has appointed the following brethren District Deputies for the city of New York, E. S. Kuh of Henry Jones Lodge No. 79, O. H. Kern of Arnon Centennial Lodge No. 39, F. Kassler of Ber Sheba Lodge No. 11, and A. Ober of Akiba Lodge No. 173.

THE second entertainment by Ruth Lodge, No. 1, Daughters of Judah, was given recently in B'ne B'rith Hall, San Francisco, Mrs. M. E. Kresteller, opened this with an address of welcome. A programme consisting of songs and dances, piano solos and recitations, was given, the following persons taking part: Miss Hattie Harris, Miss Grace Rotholz, Miss Jeanette Hariwitz, Miss Gertie Rotholz, Miss Hoffman, Miss Cohn, M. Abrahamson, S. Newman, George Wyant and Neif Long.

BROTHER HENRY ROOS, a member of B'ne Israel Lodge No. 188, who died recently in New Orleans, La., was one of the most prominent merchants of that city and for many years an active member of the Order.

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THE Home at Yonkers for the Aged and Infirm of District No. 1 has now eighty-five inmates. The oldest of these is 93 years of age.

THE following interesting letter was addressed by Hon. Simon Wolf, the Vice-President of the Order, to the editor of the *Jewish Exponent*: "At the late Executive Committee meeting of the Order of B'ne B'rith, I listened with great interest and satisfaction to the lucid and exhaustive statement made by Brother Julius Bien, the President of the Order, giving a detailed statement of the trip made by him during the summer, visiting, as he did, the lodges and Grand Lodges of Germany and Austria, and, in addition, having met representatives of the Grand Lodge of Roumania, and representatives of Jerusalem and Egypt. It was intensely gratifying from every standpoint, and conveyed to one and all present, as I am sure it must to every one who becomes cognizant of the facts, what a deep hold the Order has created on the intellectual Jews of these respective countries, and how much of a bond of union has been created in consequence thereof. Speeches made, not only by Brother Bien, but by the leaders of the Order in Europe, were of a high character, and gave evidence not only of sincerity of purpose, but of ideals that are bound to create progress and unity.

I have read, with no less satisfaction, the various statements in the German and English papers, and the editorials printed in THE MENORAH and the tribute of Brother Henry Greenebaum. All of them prove, most conclusively, that the Order of B'ne B'rith has and shall have a lasting existence in Europe, where its principles and its educational features are bound to contribute to the elevation of one and all. And while this much can and must be with great pleasure conceded, let us look for a moment at the condition of the Order in this country. It cannot be ignored that what is possible in Europe, under the conditions existing there, is impossible here. To appear in dress suits and white gloves, and to have congregated in one compact, enthusiastic mass the intellect and respectability of Judaism for one common purpose, is easily comprehended when the poverty of their political condition existing there is considered.

The jewel which they now wear, accorded under the inspiration of the teaching of the Order, is the long lost signet of the Temple, and they clutch it with all the joy and pleasure that an owner does that has been deprived of an heirloom. But here, where for fifty years the Order has had an existence, where it has contributed so much to the social, moral, intellectual, and philanthropic elevation of the Jew as a citizen, it can easily be comprehended that the Order has no longer that talismanic charm that it had at its inception, or during its growth. For the last

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twenty-five years, it, unfortunately, to a large extent, departed from the ideals that once electrified and enthused its devotees. Materialism, unfortunately to a large extent, has dominated, and while the European lodges, with their unity, have grown up during these last twenty-five years—yet in our own country the Order has not kept pace with its past, and, unless something radical is done in the near future, cannot and will not keep up the high, prestige of its life, and will not command that respect from others, and enthusiasm from its own ranks, which are absolutely essential to its perpetuity.

I am sure that to those who know what I have contributed to the Order since I have been a member, I need not apologize for anything that I may here say. Every hour of my life, not otherwise indispensably devoted, has been given to the furtherance and development of the noblest aims and objects for which the Order stands. At home and abroad I have been its advocate, its worshiper, and have contributed in time, health, money, and influence in the most unselfish and unstinted manner, but I would be untrue to the real condition if I were not to speak now. We must have new life, new vigor, renewed enthusiasm, injected into every District and every member. If the endowment question is a drawback and a hindrance and a bone of contention, let us eliminate it, and leave it to other societies who care for dross and gold, and not for the pure gold, to cater to the groundlings and the gallery. We who have done so much for the unification of Israel, for the elevation and education of mankind, let us not yield one single inch of the ground we have won, but make further inroads into the domain of intellectual and social thought, and bring into the fold every Jew in the United States capable of comprehending the important questions of the hour, and through the Order of B'ne B'rith make one compact, representative international body that shall stand for all that is lovable in man, great and glorious in citizenship, and ever ready to battle for and to uphold the civil rights of the children of Israel, no matter where fortune or misfortune may have cast them.

To this end, the President of the Order, notwithstanding the fatigue that he has endured, and notwithstanding the honors that he so richly and meritoriously wears, has consented, in the near future, to make a tour of the States, to teach, not only by word, but by example, what the Order stands for, what its purposes are, and what it should strive to be. I am sure that the old guard that has never flinched, that has been ready to do and to die on and in behalf of the immortal principles of the Order, will cheerfully and readily co-operate to this end. Let us have an old time revival; not religious, but spiritual; not sectarian, but educational; not materialistic, but moral and bring together in every city and town of the country the best and most representative element of our people, to bring home to them the importance of the Order, and

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how much they owe to themselves, and to their country, in aiding and strengthening us on all the lines of battle for which we are enlisted."

THE office of the Order in the new B'ne B'rith Building in New York City is a model of neatness.

BROTHER SOL. SULZBERGER, who is a member of the General Committee of District No. 1 for nearly twenty-seven years, looks almost as youthful as he did when he became a member of the Committee, barring a few silver threads which are the incipient signs of actual age and which intersperse his hair.

BIRMINGHAM LODGE, No. 368 of Birmingham, Ala., has moved into the old Southern Club-rooms which are being handsomely renovated. The lodge has now nearly one hundred members and more than enough applications for membership to pass the one hundred mark.

DISTRICT GRAND LODGE No. 7, has set the first day of Chanuka as "B'ne B'rith Day" throughout its jurisdiction, and elaborate preparations are being made to celebrate it.

THE new building of District No. 1, at the corner of 58th Street and Lexington Avenue in the city of New York, was formally opened on Sunday, October 18th. The members of the Brotherhood were invited to be present and the house was kept open the entire day. There was a constant stream of visitors. In the morning President Adolph Hirsch, after announcing the formal opening in the assembly room of the building, called upon Brother Julius Bien, the President of the Order, officially to proclaim the opening of the edifice and to address the assemblage. Brother Bien, who recently returned from his visit to the European lodges, looked remarkably robust and appeared to be enjoying the best of health. In addressing the brethren he stood as erect as he was wont to during his earlier labors in the cause of the Brotherhood. His vigorous address and bearing failed to show that he has reached three score and ten years. His voice was in excellent timbre and his delivery all that could be desired. He was listened to with rapt attention during the thirty minutes he spoke. Brother Bien in his address reviewed the history of the Order, describing in interesting detail the meeting of twelve men in a small room in the rear of a store on Grand Street in New York, who were anxious to unite the Israelites of this country, with a view to promoting their mental, intellectual and general welfare and bettering the condition of humanity, as is now outlined in the preamble of the Constitution of the Order. He told of the weekly meetings of the lodges and the social and intellectual intercourse which those

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gatherings fostered, and the charm that marked these early symposiums, at which subjects touching the work of the Order were discussed. He then narrated the steps by which the few lodges at the time existing built the Covenant Hall in Orchard Street, which became the headquarters of the Order and the rallying ground of the members. He gave an interesting *resume* of the pleasurable interest and avidity with which our best known coreligionists shared in the Order's work.

The institution of the Maimonides Library was described, how from insignificant offerings of books the nucleus for the present great library with its 60,000 volumes was formed. The library, he said, was the central point around which the social and intellectual circles of the Order formed themselves. He humorously related the seeming paradox of the library's first purchase, which was a piano. He then spoke of the intellectual feasts which were given by the Library Association. The achievements of the earlier days of the Brotherhood, and its instrumentality in bringing into nascence most of the great Jewish charities, and the marked influence which the lodges subsequently exerted in all parts of the country in shaping and molding Jewish life, were dwelt upon in fervent words and with a charming eloquence. The presentation of the work of the Order was a beautiful word-painting. When Brother Bien came down to the work of the lodges of the European jurisdictions from the bosom of which he had but recently returned, he became animated and warmed up as he related the excellent results of the transplanting of the Order upon foreign soil. He showed that the lodges of Europe, while caring for the interests of members, are the great factors in every undertaking touching the welfare and interests of the Jewish community in which they find their being. He told of the numerous charities created by them and described in vivid language the gathering of the members in their lodges, and the social minglings which mark each meeting after the official work is done. He showed how important a factor the Order had become in directing events touching the interests of the Jews in Germany and Austria. In coming down to the present condition of the Order, and outlining what ought to imbue its leaders as to its future mission, in uniting all Israelites in a common bond of Brotherhood, Brother Bien referred to the difficulties which attended the progress of the Order pending the period of the settlement of the Endowment problem, and congratulated the Brotherhood upon its relegation to the background, giving hope that the humanitarian work of the Order will be forwarded and the better spread of its benevolent features and higher aims will be accomplished. He referred with pride to the time when the lodges of the Order became the patrons of its widows and kept a parental eye upon the orphans of a deceased brother, and compared it with the present perfunctory payment of the endowment money and the breaking of all fraternal ties at a brother's decease. He claimed that the Order's mission was far from completed and urged his auditors to renewed effort and in

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burning words welling from his heart he showed them that the work that the Order is committed to is a sacred character. All present who had heard Brother Bien in his prime agreed that his address was one of the best ever delivered by him.

Brother Ellinger followed Brother Bien in an appeal to the assemblage to make the new building a rallying ground for the Brotherhood, and hoped that the beautiful building would be the harbinger of a rejuvenated Brotherhood and the forerunner of further good achievements of the Order in its field of endeavor. After the addresses the visitors strolled through the offices, the elegant lodge rooms and the spacious quarters of the Maimonides Free Library. All expressed themselves delighted with the new quarters. The officers of the District, the members of the General Committee and many members of the Order were in attendance.

THE B'ne B'rith Club of New York gave its first entertainment for the winter season at its club-house, Lexington Avenue and 60th Street, on Sunday, Oct. 17th. There was a concert, which concluded with a hop. The attendance was quite large.

NEXT July the B'ne B'rith Orphan Asylum in Cleveland will celebrate the 30th anniversary of its foundation; the 20th anniversary of superintendency of Dr. S. Wolfenstein and the 10th anniversary of the existence of the Alumnal Association, which is composed of former inmates of the asylum. To commemorate the great and gala event, the Alumnal Association at its annual meeting, held last July, decided to present to the institution a beautiful fountain which is to cost about $3 500. In order to raise a portion of this amount the Cleveland branch of the Alumnal Association, who have ever the welfare of the asylum at heart' gave a grand concert at the Willson Avenue Temple on Tuesday evening October 26th.

REHOBOTH LODGE No. 38, presented to the "Home at Yonkers, N. Y., District No. 1, a beautiful kiosk in honor of the election of Brother Jacob Cane, one of its members, a Presesident of the Board of Govenors. and visiting brethren. The kiosk was presented by a delegation of members of Rehoboth Lodge, through the President of the lodge, Brother M. Block, and was received on behalf of the District by President Adolph Hirsh and on behalf of the Home by Ignatius Rice, Vice President of the Board of Governors; each of these brethren spoke eloquently. Brother Jacob Cane, being called upon, spoke feelingly of the honor bestowed upon the "Home" and expressed his thanks to the representatives of the lodge. Other addresses were made by Brother M. S. Hyman, Sol. Latz and Vice-

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President Henry W. Cane of District Grand Lodge No. 1, and Dr. S. Waterman. After the presentation ceremonies were concluded the visitors partook of a collation.

The kiosk has been placed in the grounds near the walk on the side of the building. The lodges are by these presentations beautifying the grounds of the Home. Some time ago, Manhattan Lodge erected a handsome fountain in the lawn, which has since been adorned by eight handsome urns for flowers, the gift of Brother Ignatius Rice. Two bronze lions have also been presented by Brother Ignatz Koeser, one of the members of the Board of Governors.

BROTHER JACOB CANE, President of the Home of District No. 1, was presented with a handsomely engrossed set of resolutions by Rehoboth Lodge No. 38, upon the completion of the kiosk on the Home grounds.

DISTRICT DEPUTY M. A. HARTSTALL of Hartford, Conn. paid an official visit to the Haggai Lodge No. 132 of Providence Rhode Island, on October 17th, 1897. Addresses were made by Brother Hartstall and others. It is expected that a number of initiations will take place shortly. In the evening, District Deputy Hartstall made an address to the members of the Congregation "Israel and David" in its temple, upon the aims of the Order and what it has accomplished.

PRESIDENT JULIUS BIEN, it is announced, will shortly visit the various jurisdictions of the Order in the United States, in the interest of propaganda. The lodges have for many years been anxious to meet Brother Bien, and at last will have an opportunity of doing so. There can be no doubt but that the reception of Brother Bien will be thoroughly hearty and of the most fervent nature.

BROTHER WILLIAM A. GANS, the Chairman of the Committee on Intellectual Advancement of District No. 1, has announced that lectures will be delivered by well-known speakers at the B'ne B'rith building in New York on the following Sunday mornings: November 28th, December 26th, January 30th, 1898, February 27th, March 27th and April 34th. The general public is invited to these lectures.

CALIFORNIA LODGE No. 163 of San Francisco, Cal., will celebrate its twenty-seventh anniversary by giving an entertainment and ball on November 4th, at the B'ne B'rith Hall in that city.

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PRESIDENT ADOLPH HIRSH announces that the officers of the Grand Lodge will visit the following lodges on the days set opposite their names:

1	New York.....	Sun. Nov. 14.	170 East 60th Street.
2	Zion	Thurs., Nov. 11.	170 East 60th Street.
3	Saron	Sun., Nov. 14.	140-142 East 4th Street.
5	Hebron...	Sun., Nov. 7.	170 East 60th Street.
9	Lebanon	Thurs., Nov. 4.	170 East 60th Street.
11	B'er Sheba.....	Sun., Nov. 14.	79th St., N. W. Cor. Third Ave.
15	Jordan	Mon., Nov. 8.	139 East 59th Street.
18	Palestine	Sun., Dec. 12.	Central Hall, 1915 Third Avenue.
19	Washington.....	Wed., Dec. 15.	B. B. Building, 723 Lexington Av.
28	Hillel.....	Sun., Dec. 12.	Grand and 7th Sts., B'klyn, E. D.
29	Canaan.....	Thurs., Dec. 16.	205 East 54th Street.
38	Rehoboth.....	Sun., Dec. 5.	Maennerchor Hall, 203 E. 56th St.
39	Arnon Centennial	Wed., Dec. 1.	139 E. 59th Street.
49	Isaiah.....	Sun., Dec. 12.	170 East 60th Street.
57	Mordecai.....	Sun., Jan. 16.	328 East 86th Street.
63	Samuel..	Sun., Jan. 16.	Court and Jerolamon Sts., B'klyn.
66	Moses.....	Sun., Jan. 9.	139 East 59th Street.
71	Maccabee.....	Tues., Jan. 4.	237 East 57th Street.
79	Henry Jones.....	Wed., Jan. 12.	723 Lexington Avenue.
94	Nehemiah.....	Sun., Jan. 16.	Maennerchor Hall, 203 E. 56th St.
96	Independence....	Wed., Feb. 2.	Cafe Logeling, 237 E. 57th Street.
97	Edward Everett..	Wed., Feb. 9.	906 Third Avenue.
137	Atlantic.....	Sun., Feb. 20.	1108 Third Avenue.
153	Eldad.....	Sun., Feb. 13.	307 Bridge Street, Brooklyn.
156	Manhattan.....	Mon., Feb. 7.	B. B. Building, 723 Lexington Av.
164	Azariah.....	Mon., Feb. 7.	B. B. Building, 723 Lexington Av.
165	Chananiah.....	Sun., Feb. 13.	Bloomingdale Annex, New York.
166	Mishael.....	Tues., Mar. 8.	64 East 4th Street.
167	Sulamith.....	Tues., Mar. 8.	257-59 East Houston Street.
173	Akiba.....	Sun., Mar. 6.	B. B. Building, 723 Lexington Av.
176	Israel	Sun., Mar. 13.	59 East 4th Street.
193	Kishon.....	Sun., Mar. 6.	70 East 4th Street.
213	Metropolitan	Mon., Mar. 21.	Bloomingdale Annex, E. 60th St.
216	Medad...	Sun., Mar 13.	Maennerchor Hall, 203 E. 56th St.
226	Long Island.....	Sun., April 3.	205 Ewen Street, Brooklyn.
244	Leo Merzbacher .	Sun., April 10.	630 5th Street.
250	Fortuna.....	Sun., April 10.	69 St. Mark's Place.
270	Mount Sinai.....	Mon., April 18.	B. B. Building, 723 Lexington Av.
303	Cosmopolitan....	Wed., April 13.	59 East Broadway.
312	Wash'gton Irving	Tues., April 5.	B. B. Building, 723 Lexington Av.
410	America.....	Wed., April 20.	B. B. Building, 723 Lexington Av.
440	Concordia.....	Thurs., May 5.	Florence Building, 2d Av. & 1st St.
451	Yonkers	Wed., May 11.	Wiggins Hall, Yonkers, N. Y.

The members of the Committee on Intellectual Advancement will also be in attendance upon the above occasions and the members of the Order are invited to attend.

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PRESIDENT ADOLPH HIRSH of District No. 1, recently issued the following circular to each member: "It is a great source of satisfaction to your General Committee that the season of enforced inaction, during the summer months, is now past, and that we will be able from now on to inaugurate an era of activity among the lodges of this District.

There is no reason why the members of our Order in this District should remain passive any longer, while in other Districts, and particularly in Europe, a spirit of enthusiasm prevails and accessions to our ranks are reported constantly. We have more reason to expect hearty support and co-operation from the members at large, than any other fraternal organization in this country, and there is no excuse for delay on the part of any member in bringing into their respective lodges the young men of their families or from their circle of acquaintances, so as to have an army of future workers to rely upon.

The General Committee is determined, during the present winter to pay official visits to every lodge in this District. It has been arranged to organize Visiting Committees composed of at least four members, made up from the General Committee and the Committee on Intellectual Advancement, to whom will be assigned the lodges to be visited.

The lodges will have no reason to complain of any neglect during the next six months, and it is to be hoped that the members at large will show their respect and consideration due to the visiting Grand Lodge officers, by being present at the lodge meeting, on the occasion of these visits. We rely upon the officers of each lodge to take a personal active interest in these visits and to see to it personally that they secure a full attendance of the members of the lodge.

The newly appointed four District Deputies for this city, will visit lodges constantly. They will also assist the above mentioned Visiting Committees. These District Deputies are the President's official representatives, and must at all times be treated with the respect and courtesy due to Grand Lodge officers.

The members of the Society of Presidents and Vice-Presidents of lodges are invited to assist the Special Visiting Committees above mentioned.

Acting under the law passed at our last Grand Lodge Session, a permanent Board of Initiation has been established, composed of members of the Committee on Intellectual Advancement. This Board will memorize the Ritual and will initiate candidates upon the request of any lodge sent to the Secretary in writing a few days in advance.

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The officers of lodges in this District are requested to observe national patriotic holidays. The first event coming under this head is Thanksgiving. You will receive further official communication regarding it.

We earnestly submit for your favorable consideration the following matters: Every member of this District, who is able to do so, is requested to become a patron of our Home for Aged and Infirm, at Yonkers. No member of our organization can do anything for which he would be privileged to feel prouder, than by exerting himself towards making that noble institution self-sustaining for all time to come. The fee for patrons is optional, $5.00 or $10.00 per annum. Bequests in favor of this Home should also become more general among members of our Order.

Our members are furthermore requested to assist in making our Library effective as a circulating library. With our membership going into thousands, the circulation of the Maimonides Library should rank second to none. Contributions of books will be highly appreciated. They will be called for upon receipt of notice."

A NEW lodge is to be established in San Francisco A meeting of the Grand Lodge officers advocating the same, took place recently at the Minna Street Synagogue. Fifteen petitioners signed their names for a charter, and the statement was made that the list will be swelled to 50 within a few weeks. Among the speakers were Lucius Solomon, Julius Kahn, E. Bare, Rev. Isidore Myers and S. J. Ashheim

BLOOMINGTON LODGE No. 190, of Bloomington, Ills., celebrated its 25th anniversary on October 27th, by a banquet and ball at the Windsor Hotel. There were many visitors from other cities present, among them a number of the charter members. The officers of the Grand Lodge were in attendance. The toasts were appropriately responded to; the event was a pronounced success. We are not in possession of all the details as we go to press. A full account of the festivities will appear in the next issue of THE MENORAH.

PRESIDENT M. P. STEIN of District Grand Lodge No. 4, has paid an official visit to Etham Lodge No. 37, at Sacramento, Cal

"ARRANGEMENTS are now being made by the various lodges in this city to entertain the Grand Lodge of District No. 3, of the Order B'ne B'rith, which will hold its biennial conclave in this city, (Pittsburg, Pa.), beginning January 30th next, and to continue about three days. District No. 3 comprises the lodges in Pennsyl-

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vania and new Jersey. These sessions of the Grand Lodge are important, as questions bearing directly on the welfare of the Order and of Judaism are given consideration, and ways and means provided for strengthening the various lodges and improving the Order in general. Perhaps no organization in the country performs so many charitable acts, and in an unostentatious manner, too, as the B'ne B'rith. The meetings in this city will undoubtedly give an impetus to the local organizations and create a desire among the young men to join its ranks and further the noble work.

The arrangements already made provide for the initial session to take place Sunday morning, January 30th. The afternoon gathering will be an open meeting at the Eighth Street Temple. In the evening a banquet will be tendered the delegates at Concordia Club. The business of the convention will probably be concluded with Monday's meetings. Entertainments will follow in abundance. With banquets, receptions, boat rides, visits to the various mercantile and public institutions, the delegates will be kept active accepting local hospitality.

The following are the committees appointed by the Pittsburg and Allegheny lodges: Jericho Lodge, Messrs. O. H. Rosenbaum, M. Brilles, A. Abrams; Saar Sholem—David Hollander, Sol. Kaufman, Jr., Jacob Baer; Iron City—Henry Jackson, Isaac Gross, Chas. Van Ulam; Ibn Gabirol—George Cohen, Mr. Heller, E. Kahn."—*Jewish Criterion.*

SPEAKING of the official visit of the officers of District Grand Lodge No. 4 to the lodges of Portland, Oregon, the *American Hebrew News* says: "Grand President M. P. Stein, Grand Lecturer L. Solomon, and Grand Secretary A. J. Ascheim, of the Independent Order B'ne B'rith, arrived in the city on Wednesday morning over the Shasta Limited, and was met at the depot by a committeee from the different lodges of our city and Grand District Deputy Sig Sichel. They were escorted to their hotel, after which the usual courtesies were shown these gentlemen. Their visit to our city is strictly a fraternal one, and a joint meeting of Oregon 65, N. P. and Portland, met in the lodge-room of Oregon in the A. O. U. W. Temple last Wednesday evening, on which occasion the worthy grand officers were received with the dignity and attention due their position. On Thursday evening an open meeting was held for the members, their families and friends, at which time able speeches were made by the grand officers and members of our local lodges. . . . The Grand President delivered a most appreciative and

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instructive address on the aims of the Order of B'ne B'rith as propagated by its founders over a half-century ago. The Grand Lecturer, Mr. Solomon, explained in detail the aims of the founder of this Order, stating that they were for higher and nobler principles; and although the Order had drifted somewhat away from these principles, it is gradually drifting back to it, and bringing into its folds the coming younger generations, who will help to forever perpetuate the aims of the Order. Grand Secretary Ascheim, who has a host of friends and admirers in this city, gave an able address. As he is a thorough worker of the Order, his remarks are at all times listened to with much attention. On all sides can be heard that this meeting of the grand officers was 'one of the best meetings ever held in Portland.'"

IT is announced that there will be appropriate Thanksgiving Day services at the Home at Yonkers, N. Y.

THE Montefiore Auxiliary, No. 5, of Oakland, Cal., initiated five members at its last meeting, and has a number of propositions pending. These young lads also gave an excellent banquet recently, which was in every way a thorough success.

BROTHER ISIDOR SCHEUER, for many years a well known and active member of Gulf Lodge No. 122, New Orleans, La., died recently in that city.

EBN EZRA LODGE, No. 6, of St. Louis, Mo., has recently issued the following circular to each of its members:

"DEAR SIR AND BROTHER:—On account of Erev Yom Kippur our last regular meeting had to be dispensed with, and at our next we will have so much special business to take care of that a large attendance is earnestly requested. Invitations have been sent to the officers of sister lodges in the City to attend, as the Committee on Propaganda will make a partial report and will expect suggestions from all brethren as to the best plan for enlarging the Order and bringing it into greater prominence. Arrangements will, in all probability, be made for a large demonstration the coming winter. Speakers of national repute will visit our city and assist us in this work. Several amendments to our By-Laws have recently been made, and other changes are in contemplation. Keep yourself posted by attending once in a while, and possibly you will then bring in a new member. We are trying hard to make things interesting for you, and would appreciate your criticism of our efforts."

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THE seventy-ninth quarterly report of the Orphan Home of District Grand Lodge No. 5, of Atlanta, Ga., has just been made by the secretary and treasurer, Max Cohen, editor of *Views*, of Washington, D. C. It shows receipts for three months $3,479.80, which, added to balance from last quarter, $4,487.69, makes an available fund of $7,967.49. The expenditures for the last three months were $5,348. Part of the recent receipts arose from insurance on lives of deceased brethren, who, at their own expense, had taken out policies and named the Orphan Home as beneficiary. Seventy other members of the Order have insured their lives for the benefit of the institution. Brother Cohen says: "It is a noble work, and if followed by other people for charitable associations, sufficient income would be secured without public taxation."

THE Ladies' Auxiliary Society of the Home of District No. 1, is composed of the wives, daughters and relatives of the members of the lodges of District No. 1. The Society has been doing most excellent service in making the inmates of the "Home" as comfortable as possible. The members of the Society visit the Home regularly. The President, Mrs. Rosen, and the Board of Officers of the Society are most active in their attendance. The dues are two dollars per annum. Application for membership may be made to S. Hamburger, Secretary of District No. 1, at the B'ne B'rith Building, 58th Street and Lexington Avenue, or to Emanuel Marx, Secretary of the Society, at 315 E. 57th Street. Members of the District are requested to make a note of the above.

WASHINGTON IRVING LODGE No. 312, of New York, which has just received an appreciable addition to its membership, was organized in 1879 and for a long time was one of the crack lodges of the Order. Its entertainments were of the most rechetche character and is largely attended. The endowment question was brought into the affairs of the lodge and made a disturbing element by a number of its members who have since severed their connection with the lodge. The lodge is again coming to the front. It has some of our best known co-religionists upon its membership roll, and Brother Myer Hellman, who was one of its charter members, and is largely instrumental in bringing the recent acquisitions to its ranks, is determined to have the lodge again come to the foreground.

BROTHER MICHAEL B. ABRAHAMS, who is a member of Manhattan Lodge No. 156, of New York City, one of its charter mem-

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bers and known as one of "the boys" in its halycon days, has been active on the staff of the New York *Times* for twenty-five years. He is a man of sterling honesty and marked ability.

IT was definitely settled at the last meeting of the general committee of District No. 3, that the next session of its Grand Lodge shall be held in the city of Pittsburgh on the last Sunday of January next. The delegates to the session will be the guests of the Pittsburgh and Allegheny Lodges. The usual place of meeting of the District Grand Lodge is at its seat in the city of Philadelphia.

ISAIAH LODGE No. 49, is arranging for an entertainment which it is to give shortly.

BUTTE, MONTANA, has a B'ne B'rith Hall.

BROTHER LYON WOLF of Zion Lodge No. 2, who is one of the few survivers of the ill-fated steamship "Austria" which was burnt at sea in the fifties, is a regular attendant at every B'ne B'rith event in New York City. Brother Wolf is still a bachelor.

THE annual meeting of the Society of Past Presidents of District Grand Lodge No. 1, will be held in January next. Brother Joseph B. Falk is the President of the Society for the present term.

JACOB H. SCHIFF, the President of Montefiore Home for Incurables of New York, is a member of Mt. Sinai Lodge No. 70; Emanuel Lehman, President of the Hebrew Orphan Asylum of New York, is a member of Washington Lodge No. 19; Isaac Wallach, the President of Mt. Sinai Hospital, of New York, is also a member of Mt. Sinai Lodge, as is also Judge Myer S. Isaacs, the President of the Baron de Hirsch Fund; Dr. K. Kohler of Temple Beth-El is a member of Washington Lodge No. 19; Dr. Joseph Silverman of Temple Emanu-El is a member of Mt. Sinai Lodge, and Dr. Rudolph Grossman, of Rodef Sholem, a member of America Lodge No. 410.

A LARGE assemblage of members were present to witness the initiation of thirty members into Washington Irving Lodge No. 312, on Sunday evening, October 24th, at B'ne B'rith Building in New York City. The initiation was conducted by the following officers designated by President: Adolph Hirsh President, S. D. Sewards; Vice-President, M. Ellinger; Monitor, Rev. Rudolph Grossman; Assistant Monitor, Dr. S. B. Wolfe. After the initiation ceremonies the lodge and its guests partook a collation at Terrace Garden, during which addresses were made by President Adolph Hirsh,

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and Brothers Henry W. Cane, Myer Hellman, Dr. S. B. Wolfe, Dr. Grossman, Max Cohen, Gustav Fry, and Brothers Harris and Hast of the newly initiated candidates.

The candidates initiated were members of the Chauncey M. Depew Literary and Social Club. The president of the late club presented its gavel and club banner to the lodge. At the collation, a handsome mounted silver gavel was presented to the retiring president of the club. Among those present, were H. M. Blaskopf, I. S. Lambert, Jacob Cane, President of the "Home," Dr. W. Heyman, Abraham Emanuel, Philip Cowen, A. Peiser, Daniel A. Huebsch, Ignatius Rice and a large number of members of the Order. Ten more members of the club will be initiated at the next meeting of the lodge. Brother Max Cohen presided at the festivities.

BROTHER ADOLPH FLEISHMAN, District Deputy, visited Shiloh Lodge No. 17, of Albany, New York, on October 10th. At this meeting a committee was appointed to act jointly with a committee from Gideon Lodge No. 140, to receive the Grand Lodge Officers upon their proposed visit. Brother Fleishman visited Zephaniah Lodge No. 131, at Rondout, New York, on October 17th. He there met forty gentlemen who had made application to become members of the Lodge. On Sunday, October 24th, Brother Fleishman paid a visit to Jeremiah Lodge in Troy, New York. During the month of November he will visit Mohawk Valley Lodge No. 291, at Amsterdam, New York; Utica City No. 459 at Utica New York, Gamalil Lodge No. 116, at Hudson New York, and Joel Lodge, at Plattsburgh, New York.

HOREB LODGE No. 25, of New Haven, Conn., will have a literary and musical entertainment on November 21st. It is expected that some of the officers of the Grand Lodge will be present upon the occasion.

BROTHER ADOLPH HIRSCH and the officers of the Grand Lodge initiated forty members in Zephaniah Lodge No. 131, at Rondout, New York. The details of this initiation are not at hand as we have to go to press; they will appear fully in the next issue of THE MENORAH.

AT the recent session of the Board of Trustees of the Cleveland Orphan Asylum, twenty-six applicants were admitted. The applicants come from the following-named places: Alliance, Ohio; Chicago, Ill.; Cleveland, Ohio; Milwaukee, Wis.; Cincinnati, Ohio; Quincy, Ill.; St. Louis, Mo., and St. Paul, Minn.

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EDWARD LASKER LODGE No. 347, of Tyler, Tex., entertained its members and friends at a *Simchas Torah* ball on October 18th. The festivity was thoroughly enjoyable and was largely attended.

PRESIDENT M. P. STEIN, of District No. 4, has also visited the lodges in Seattle, Butte and Salt Lake City.

UPON the recommendation of the joint committee of Districts Nos. 2, 6 and 7, the Orphan Asylum of Cleveland, was recently incorporated under the laws of Ohio, the charter having been recently procured. The following officers of the corporation were recently elected: President, Mr. David Adler, Milwaukee, Wis; Vice-President, Mr. Wm. Stix, St. Louis; Treasurer General Fund, Mr. K. Hays, Cleveland; Treasurer Sinking Fund, Mr. Louis S. Levi, Cincinnati; Financial Secretary, Mr. M. Buchmann, Cleveland; Superintendent and Recording Secretary, Dr. S. Wolfenstein, Cleveland.

BROTHER H. MORRIS MARX, of Memphis, Tenn., has taken his place as Trustee, representing District No. 7 in the Cleveland Orphan Asylum Board, in place of Dr. Samfield.

APPEAL ON BEHALF OF ROUMANIAN CHILDREN

The worst blow which has been inflicted by the Roumanian government upon its Jewish inhabitants is the closing of the doors of public schools against the Jewish children and denying them the benefits of education, which every other civilized government is anxious to extend to all its people as the best safeguard of order and liberty. The Israelites of Roumania have made heroic efforts under the leadership of the Order of B'ne B'rith to establish private schools where these children might receive some education, and not only the Executive Committee of District No. 8 has rendered such material aid as could be afforded, but the burden is too great to be lifted without the aid of the larger Jewish Benevolent Societies who never refuse aid in response to appeals that are made in behalf of education. The Grand Lodge of B'ne B'rith "Zion" No. 9 at a recent session adopted the following preambles and resolution and we feel confident that the cry will find a willing ear and a responsive chord.

Resolution.

The Grand Lodge of the Independent Order B'ne B'rith District No. 9, Zion, at its general meeting held on June 2d, 1897

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at Bucharest, after listening to the report of its General Committee on Education,

Considering that the law of 1893 concerning public instruction proclaims that the obligation of school-attendance and the privilege of receiving instruction free of charge applies only to children of Roumanian citizens and does not admit into public primary schools the children of foreigners, save on payment of school money, and anticipating that under that law only in cases where room is left in these schools, and then only on the payment of fees, may children be admitted,

Considering that the Israelites of Roumania who are not naturalized are treated as foreigners and therefore their children come under the category of this restriction,

Considering that the schools established by the state are not yet sufficient to accommodate the children of Roumanian citizens, and that the majority of Roumanian Israelites are not in a condition to pay the heavy school tax where room is found, and that therefore the Jewish children are shut out altogether from the public schools,

Considering that all the protestations of the Roumanian Israelites against that unjust law and all their petitions to the legislature, wherein they prayed the representatives of the nation not to close against them the fountains of culture, not to allow that a law of light for the whole country shall become a law of darkness for them, not to forbid the visit of the schools for the support of which they make contribution as much as their Christian fellow-man and in which their children might learn the language and history of Roumania and the love of that country which they are called upon to defend with their blood,

In view that in spite of all the efforts of the Israelites of Roumania and of the Society for the Education of Roumanian Israelites and of many communities it has been impossible to establish Jewish schools, sufficient to accommodate the children of an age in which they should be at school, and that, to our grief it must be stated, nearly 30,000 children are actually without instruction,

And in view of the great danger which threatens the future of our race in this country,

A warm and pressing appeal be issued to societies and to generous ca-religionists, who have assumed the glorious mission of aiding Israelites who suffer in any part of the world; soliciting

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especially the "Alliance Israelite Universelle" of Paris, the "Anglo-Jewish Association" of London, "The Jewish Colonization Association" the foundation of that incomparable and never-to-be-forgotten philanthropist, Baron Maurice de Hirsch, and his noble spouse, Madame the Baroness de Hirsch, to hear the prayers of the children robbed of their education, to save the young generations from a terrible moral and intellectual proletarianism and to take urgently under their high and generous protection the work of the Israelites of Roumania.

The General Committee of the Independent Order B'ne B'rith District is charged with bringing these resolutions to the knowledge of all who may take an interest therein.

The President,

ADOLPHE STERN.

Domestic Notes.

AT the annual general meeting of the congregation of the Plum Street Temple held recently, Rabbi Charles S. Levi was re-elected for a term of three years at $2,400 a year.

"OUR editor received last week from a Christian house the unsolicited donation of two thousand dollars for the following Jewish institutions in Cincinnati: Hospital and Home, $500; Hebrew Relief Association, $500: Jewish Foster Home, $500; Hebrew Union College, $500. The generous donors not wishing to have their magnificent charity advertised, we must withhold their name from the public, and can only express our heartfelt thanks in behalf of those societies."—*American Israelite.*

MAJOR MOSES P. HANDY, special commissioner of the United States to the Paris International Exhibition, has appointed Louis M. Hamburger of Chicago as his assistant. Mr. Hamburger will have headquarters in New York.

ACCORDING to the *Transcript*, the majority of the newsboys in Boston are Jews.

IN the *Jewish Spectator* of October 5th, "Ben B'rith" of New Orleans, writes: "Had a stranger dropped down on us during the services at Rosh Hashanah, it would have been hard for him to

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realize that we are in the throes of yellow fever scare. The temples and synagogues were crowded. While no doubt some of the front seats clearly indicated the condition of things, the large bulk of the people are at home and attended service; the choirs were in full blast, the ministers were at their posts, and despite the gloom which naturally reigns, we celebrated Yom-tov in a dignified, if not in a cheerful mood.

THE membership of the Y. M. H. A. of New York, according to its recent annual report, consists of 18 life members, 8 honorary members, 344 active members, 32 patrons, 17 associate members and 135 junior associate members.

THE annual report of Henry Hirsh, Treasurer of the United Charities of Philadelphia, Pa., shows total receipts of $31,123.97; disbursements, $32,414.19; debit balance, $1,493.84. Among other reports presented was a detailed statistical account of the year's work by the Superintendent, Moses Klein. There had been 6,215 visits made for the distribution of $18,861.43. The Medical Department had attended 16,236 cases. Nine hundred and fifty-three persons had been supplied with clothing and shoes, 109 with furniture and stoves; 277 persons were started in business, and a number of persons had been furnished with transportation to Europe and other points. The officers for the ensuing year are: President, Max Herzberg; First Vice-President, Marx B. Loeb; Second Vice-President, Alfred M. Klein; Treasurer, Henry Hirsh; Secretary, Louis Wolf.

AT the annual meeting of the subscribers to the Jewish Hospital in Avondale, Cincinnati, Ohio, the following were elected for the ensuing year: President, James Lowman; Vice-President, H. S. Fechheimer; Treasurer, A. J. Seasongood; Financial Secretary, L. J. Mack; Recording Secretary, Louis Kramer; Directors for two years—Moses Marks, Henry Stix, I. J. Friedlander and D. J. Workum. The President's report showed 372 inmates, with a mortality of 4 07 per cent. The recommendation to construct an annex was approved. There will also be an addition to be used by the nurses. The total cost will be about $15,000. At present there are twenty-five inmates. The Hospital is supported by about 750 subscribers.

THE rabbis of Philadelphia, Pa. have inaugurated a movement to restore to the Jewish Succoth celebration something of its

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original harvest festival significance. Also to encourage the new National Farm School at Doylestown, and foster its teachings of agriculture. All the Jewish congregations and the religious schools attached were invited to make a pilgrimage to the farm school on October 17th, the Sunday of Succoth week. It is intended that this pilgrimage shall be an annual event, and that it shall serve, with other means, to awaken a love among Jewish youth for tilling the soil.

DR. L. FREUDENTHAL of Trinidad, Col., was elected Grand Orator at the recent session of the Grand Lodge of Masons of the State of Colorado, held in Denver.

THE East Boston (Mass.) Hebrew Educational Club has appointed a committee to devise means to prevent 'the use of the club's name by individuals who are making deals with politicians.' The plain English of which is that some individuals are getting more on the strength of the club than others. All so-called Jewish or Hebrew political clubs exist for the purpose of making deals with politicians and whenever there is any fuss raised about its being done it signifies only that the leaders are quarrelling over the spoils.—*American Israelite.*

AT San Francisco, Cal., Miss Etta Allen, formerly of Seattle, professed Judaism and was married to Samuel Harris of Tahiti, South Sea Islands, formerly of California. Mr. Harris is known throughout the Islands as the "Pearl King."

A MEETING of Zionists was held in Carroll Hall, Baltimore, Md., Sunday afternoon, October 3d, being called by the local branch. The attendance was 1,000. Dr. Aaron Friedenwald presided. Dr. A. B. Arnold sent a letter expressing sympathy with the movement. Dr. S. Schaffer, the Baltimore delegate to the Zionist Congress in Basle, made his report.

THE Council of Jewish Women of Cleveland, Ohio, has decided to give a grand bazaar early in December, the proceeds to be divided between the Hebrew Relief Society and the Council.

THE Baroness de Hirsch has recently made the following gifts: $2,000 in aid of the Russian Night School in Baltimore, Md.; $6,000 to the Lebanon Hospital; $1,000 to the Sunday-School of the Congregation Hand in Hand, of New York, and $100 to the Jewish Maternity Hospital of Philadelphia.

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MAYOR ZIEGENHEIM, of St. Louis, authorized the heads of the various departments to allow those who are in the city's employ and are of Jewish faith to absent themselves from their duties on the Day of Atonement.

AT the annual meeting of Congregation Beth Ahaba, of Richmond, Va., held recently, Moses Millheiser was elected President for the thirtieth consecutive time.

THE late Major Ginter, of Richmond, Va., has bequeathed $2,500 to the Hebrew Home for the Aged and Infirm of that city.

THE Anshe Maarab Congregation of Chicago will celebrate its fiftieth anniversary on November 4th.

BY the will of the late Gerhard Foreman of Chicago, the sum of $1,000 is given to the Michael Reese Hospital, to be known as the "Gerhard and Hannah Foreman Fund." An equal amount is given to the Jewish Orphan Asylum at Cleveland, the Asylum for Aged Germans at Altenheim, the Home for Aged Jews at Chicago, and the Jewish Training School of Chicago.

A CONGREGATION has just been formed at Bay Shore, Long Island, New York.

"To no element of its population and citizenship is Atlanta more indebted than to those of the Jewish faith who have taken up their abode here. They have contributed their energy, their business acuteness, and their money to the work of building up Atlanta, and have been constant factors in its progress. In season and out of season they have been foremost among those who seek commercial supremacy in Atlanta, and to every movement in that direction they have given their time, their genius and their money." —*Atlanta Constitution.*

A CONGREGATION will shortly be formed at Eau Claire, Wis.

A NEW congregation has been formed at Alton, Ill., and another at Albuquerque, New Mexico.

PEORIA, Ill., is about to build a new temple.

THE "Temple Course" of Cleveland, O., has arranged an elaborate programme for the season of 1897-98.

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Foreign.

ENGLAND.

SIR EDWARD SASSOON, who has just become through purchase the possessor of that extraordinary mansion in Park Lane, London, known as "Barnato's Folly," and which was built by the late Barney Barnato, but never occupied by him, is the head of the greatest banking business of the Orient, of a firm which in point of wealth, influence and financial prestige now occupies throughout Asia and Mahometan Africa much the same position as that enjoyed in Europe by the house of Rothschild.

REV. HERRMAN GOLLANCZ, M.A., of London, recently visited Galicia for the purpose of subjecting himself to the examination of certain local rabbis for the diploma of rabbi. As a result, Mr. Gollancz has had conferred on him the *Hattarath Horaah* (authority to decide points of Jewish law) at the hands of three of the most eminent authorities, viz., Saul Horowitz, Chief Rabbi of Tysmienitz; Rabbi Isaac Rubin, Dayan, and Elfroim Horowitz, Chief Rabbi of Uscie Zielone. The rabbis of Galicia named Horowitz, says the *Jewish Chronicle*, belong to a family renowned for their profound knowledge of Hebrew and Talmudic lore, and, close upon ten generations in succession, have held the office of chief rabbi in the various towns of Galicia, one remote ancestor having been ecclesiastical chief in Amsterdam.

THE King of Siam has decorated the retiring Lord Mayor of London, Sir George Faudel Philips, with the Order of the White Elephant.

A LARGE number of Russian Jewish immigrants have been making purchases of small plots of land at Benfleet, some thirty-four miles from London. This part is by no means the only part of that country where Jews intend to settle, for at Pitsea, four and a half miles from Benfleet, one thousand plots of an estate of five hundred acres have already been sold to Russian Jews, one man alone acquiring property to the value of £400.

MRS. J. S. ABECASIS, of London, lately presented six stained-glass windows to the Spanish and Portuguese Synagogue, Lauderdale Road, West.

THE Hon. Walter Rothschild formally opened the new South

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Hackney Synagogue and class-rooms recently. The Chief Rabbi officiated at the ceremony of consecration, and he was assisted by the Revs. E. Spero, M. J. Heilbron and G. Isaacs.

GERMANY.

PROFESSOR FRIEDRICH GERNSHEIM has been elected a member of the Senate of the Academy of Arts in Berlin.

THE German Emperor has decorated Mr. Mendel Hirsch, of Frankfort-on-the-Main, and Director of the Jewish Realschule there, with the Order of the Red Eagle, Third Class.

RECENTLY, the Emperor and Empress of Germany, accompanied by the Prince Regent of Bavaria, paid a visit to the synagogue in Nuremberg, where they remained for over a quarter of an hour.

RABBI SINGER of Coblentz, and Rabbi Dr. Frank of Cologne were invited to be present at the unveiling of the Provincial Monument of William I. Among those decorated by the Emperor was Medizinalrath Dr. Tuger, Professor at the University of Bonn who received the Adler Order Class IV. Messrs. Beer, banker of Essen, and Coppel of Solingen, were honored with the title of Commerzienrath.

HERR LAZARUS SHWARCZ, who died lately at Wildbad, has left a large number of bequests to philanthropic and educational institutions in Nuremberg. The most munificent of these legacies is one of 400,000 marks (£20,000) to found an Asylum for Aged Jews; another is 124,000 marks to the Jewish community.

FRANCE.

M. HENDLE, one of the officials at the Ministry of the Interior, has been appointed Secretary-General to the Prefecture of Calvados. He is son of the distinguished Prefect of the Seine Inferieure, doyen of the Prefects of France.

M. ALBERT LEVI ALVARES, Consulting Engineer and General Secretary of the Madrid, Saragossa and Alicante Railway, has died at his residence in Versailles. M. Alvares was brother of General Alvares. He was a consummate administrator and engineer.

GREECE.

IN the hospital at Athens, Greece, there is a Jewish soldier from Corfu, Guiseppe Misan, who, according to the list of the

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Ministry of War, is the first soldier who had a limb amputated owing to injuries received in the late war. During his illness, Misan has enjoyed the special good will of the Queen and the Crown Princess, who have frequently visited his bedside and brought him nourishments. As soon as he is able, Misan will return to Corfu with a royal pension.

HOLLAND.

THE well-known painter, David Bles, has completed a portrait of the young Queen. Her Majesty is represented as wearing state robes, and she gave several sittings at the Chateau Het Loo to the artist.

ITALY.

IT is reported that Count Hierschel de Minerbi will shortly be appointed Minister Plenipotentiary for Italy in Mexico. He is at present Secretary to the Italian Embassy in London. A Jew has, until a year or two ago, already been Italian Minister to one of the American Republics, viz., Signor Segre, Minister in Peru. Signor Polacco, also a co-religionist, is Secretary to the Embassy in Paris.

RUSSIA.

L. BRODSKY handed in a petition to the Governor-General of Kieff, as far back as 1890, for permission to build a synagogue on land belonging to him. Permission was at last only granted in 1892, and then only on the condition that the exterior of the building did not denote that it was a synagogue, and that the entrance to it must be through a plain doorway. Just as the sacred building was ready to be opened for public worship, the Governor-General forbade its opening, as the facade was "not plain enough." As pilgrims from all parts of Russia came to Kieff, "the site of a synagogue was inconsistent to the believers." Herr Brodsky, however, did not rest, and had the matter placed before the Senate, who have now declared the action of the Governor illegal, and that the synagogue may be opened.

A LARGE number of Jews took part in the Medical Congress at St. Petersburg. As many as thirteen Jews were reporters from Germany, the most distinguished being Professor Senator, who was called in as specialist during the illness of the late Emperor Frederick. Isaia Hamdi Pasha was reporter for Egypt, Professor Stokvis for Holland, and Dr. Waldemar Haffkine for India.

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TOWARDS the erection of a Girls' Gymnasium in Bialystock, Russia, the Jewish community has subscribed 25,000 roubles, Gregor Abramovitch Polack, who has just died in Nishni-Novgorod has left 25,000 roubles and site for a Jewish school in that city. The new Jewish school at Odessa, built by Herr Ephrussi at an expense of 34,500 roubles, was opened recently. The pupils number 616. At a meeting of the Jewish community of Vinnitz (Government of Podol) the annual grant to the Jewish Girls' School of the town was objected to on the ground that if too many poor girls were educated there, no servants could be found. The subvention was, however, subsequently agreed to.

THE factory-inspector of the government of Cherson, in his recently published report, states that out of the four hundred and ten factories in the city of Odessa, one hundred and fifty-three, or 38 per cent., are owned by Jews. Among these are six dry-goods factories, several large sugar factories, eight tobacco, eight cigarette, sixteen printing, seven distilleries, twelve soda-water establishments, etc.

PALESTINE.

A LIST, not quite complete, is furnished by a correspondent of the *Jewish Chronicle*, of Jewish mechanics in Jerusalem: Joiners, 367; tailors, 290; shoemakers, 288; blacksmiths, 50; coppersmiths, 20; tinsmiths, 89; goldsmiths, 71; watchmakers, 22; bookbinders, 32; olive wood-workers, 72; wood-carvers, 18; masons, 112; stone-cutters, 92; quarrymen, 28; painters, 31; upholsterers, 65; stocking-knitters, 35; millers, 30; printers, 44; scribes, 67; parchment makers, 13; weavers, 20; bakers, 64; gardeners, 17; brush-makers, 20; Jacks-of-all-trades, 62. Total, 2,019.

AUSTRIA-HUNGARY.

A UNION of Rabbis in Hungary, south of the Danube, has been formed. Dr. Schnitzer, Chief Rabbi of Komorn, is President; Dr. Steinherz, Chief Rabbi of Stuhlweissenburg, is Vice-President; and Dr. Bernstein, Chief Rabbi of Steinamanger, is Treasurer. Dr. Klein, Chief Rabbi of Veszprim, and Dr. Löwy, Rabbi of Nagy Apad, are the Secretaries.

In commemoration of the Hungarian Millennium, the Jewish community of Debreczin decided to erect a new place of worship.

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The total cost of the building, which is a beautiful structure, is 200,000 florins. At the ceremony there were present Bishop Aron Kiss, who attended in his canonicals, and other clergymen, the Council of Professors of the University, the Burgomaster, the whole of the Municipal Council, and the Reichstag Deputies. The sermon, which made a deep impression upon all present, was preached by the Chief Rabbi, Wilhelm Krauss.

THE Emperor of Austria has created Herr Emerich Sonnenberg, of Buda-Pesth, a hereditary nobleman, in recognition of his services rendered to commerce and social economy.

THE murderers of the banker Kohn have been tried at Wadowice, Galicia, and condemned to death.

Literary.

ECHOES OF HALCYON DAYS. By Maximus A. Lesser. Hartford. 1897.

To take up a volume of poems of a comparatively unknown claimant for recognition as one of those God blessed mortals who lead us into the highest regions of an ideal world, always fills us with a certain misgiving and mistrust. Mr. Lesser has yet to earn his spurs; he is a young barrister, but evidently ambitious for higher honors than the bar can give him. The volume of poems before us is replete with inspiration, and the writer takes us into the world of classical antiquity with as much grace and facility as he portrays the thoughts of Oriental imagery. Nor are the passions of young hearts feeling the divine spark of love welling up and standing awry at the unwonted fire that sets them aglow beyond his attempt. His themes are manifold and rich, and he strides the Pegasus with an ease which give promise of a future ripeness that will confer on him the crown of poet by the grace of God. No one will lay the book aside without finding one gem or another which is well worth treasuring up.

THE *Monist* (a quarterly magazine devoted to the philosophy of science edited by Dr. Paul Carus) for October maintains its character of one of the most thoughtful and helpful periodicals pub.

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lished. With such contributors as Prof. Morgan, Dr. P. Topinard, Lucien Arrest, and the learned articles of its editor, the magazine must become the favorite of all persons who love philosophy, higher thought and the study of culture. It is published by the Open Court Publishing Company of Chicago.

The London *Athenæum* of October 9th, 1897, in reviewing a novel entitled "Sale Juif," by Louis Dollivet, says:

"M. Dollivet has not the least notion how to write a novel, but his study of the relations of Jew and Gentile in the Paris middle class is interesting and pathetic. There has been a distinct change in recent years in the direction of intolerance, and even persecution, and the Jews occupy a less good position in France under the Third Republic than they held under the First Empire. On two occasions, M. Dollivet makes a scientific body deliberately accord to a Jew a place lower than that to which he is entitled by ability and character. A great medical school passes over a Jew for the gold medal and puts him second on the list, when his marks put him first, because one of the leading surgeons says that he will not consent to a Jew having the medal of the year. We fear that this, impossible in the United Kingdom, is sometimes true in France."

THE officers of the Jewish Religious School Union of New York City have published a list of reference books for Jewish religious school libraries. It is issued in neat pamphlet form, and will be useful to every one interested in the literature of our faith and the history of our people. Those books which the editors consider most important are marked with an asterisk, and for those who have not surveyed the ground themselves this special indication will be of added benefit. In every case, the name of publisher is subjoined. Copies of this list may be obtained from Stephen S. Wise, Secretary of the Union.

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OFFICIAL.

REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE, I. O. B. B.

1896-97.

The annual review of the state of the Order, always of great interest to the Brotherhood, will prove so especially at this time, when not only the comprehensive accounts of my colleagues for their respective Districts are presented, but when the observations and experiences made by me in my recent visit to our brethren in foreign lands will disclose the widespread activity and far-reaching influence of the B'ne B'rith.

DISTRICT No. 1.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

Another year has passed by, and it again becomes my duty to give a brief account of the progress made in the District. The most agreeable, and, let me hope, the most beneficial, occurrence has been the acquisition of a permanent home for the meetings of the Grand Lodge, with accommodation for all the offices, for the Maimonides Library, and lodge rooms for most of the lodges located in the upper part of the city, therefore, a sort of centre for which we have been anxiously looking these many years, but which could not be realized until now.

It will enable the Grand Lodge to take up the intellectual pursuits with greater energy, and it is to be hoped with greater success. As we now have a beautiful hall at our disposal, and as the concourse of the brethren to the headquarters will be in itself an attraction, there is no question

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but what we will have to pay greater attention to the ideals we pursue than heretofore. More than ever is the conviction gaining ground that efforts for a greater Union of Israel the world over will be made, and must be made, in order to make front against the ever increasing attacks of anti-Semitic agitators, and the resulting prejudices against the Jews, manifested everywhere in greater or lesser degree.

I will not speak of the utopian and visionary movement to establish a Jewish state, excepting for the purpose of showing that the masses are evidently impressed with the conviction that some measures should be taken of a united effort against the movements of Israel's foes. The Order has recognized the fact from the very start that Union and Harmony should be pursued amongst Israelites, no matter what their nationality or their peculiarity of views regarding religious ceremonies or observances might be, that our only arms of defence can be enlightenment, education, ethical aspiration for which the masses must be won. The higher our percentage as educated, enlightened citizens rises, the more will we be respected as a religious community, and as members of the community, of society at large.

In this direction have we been working and not without success, though our progress might have been greater had not material interests cast a shadow across our path, which, however, is no longer obstructive. But, nevertheless, our advance can not be but slow. It is in the very nature of the methods we pursue. We have no financial resources to aid us except the slender means which come from the annual contributions of the brethren, nor are our leading brethren, who are capable of great energy, in a position to lend their time and energy to pursuits that interfere with their legitimate work. We must therefore take the work in hand slowly and gradually, as the opportunity offers or can be created.

The centralization in part of the lodges of the city in one locality and the accommodations that are offered will enable us to pay greater attention to what we consider the higher

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and highest objects of the Order. The time for meeting of the Grand Lodge has been changed from January to May. Our last President, Brother Joshua Kantrowitz, served as presiding genius for more than two years. During his term he displayed great administrative talent, conspicuous energy, and great devotion to the interests of the Order, and we are fortunate indeed in having secured as his successor another young man, Brother Adolph Hirsh, as President of the District, whose ambition seems to be to make his administration one of brilliant success and activity. We must gain the rising generation, the future belongs to it, and our own future is wound up with them

At the conclusion, I believe I can express the unanimous feeling of happiness of the entire District in your safe return from your visit to our sister lodges abroad, in good health and ready to take up the guidance and direction of the Order's work with wonted energy and vigor.

Fraternally yours,

SOL. SULZBERGER.

DISTRICT No. 2.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

I beg herewith to submit to you my annual report as member of the Executive Committee, for District No. 2. In doing so, I am pleased to be able to state, that the affairs of the Order in our District appear to be in a very satisfactory condition. We have added a new lodge, and have increased the membership of our older lodges. We have initiated during the year 228, admitted by card and reinstated, 17. We have lost by suspension 27, by death 55. Our District now numbers 43 lodges, with 2820 contributing members.

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The increase in our membership is found in the smaller cities, and is largely due to the efforts of zealous brethren, who cheerfully gave their personal service and efforts for the promotion of the interests of the Order.

Those communities in which propaganda work was most persistently done, show the largest increase in membership and interest. This is an encouraging feature and entitles us to hope that with renewed efforts in the line of propaganda, with returning prosperity, with a better feeling prevailing, we may look forward for a revival, such as the excellent tenets of the Order, its noble aims and objects, and its brilliant achievements may warrant The institutions of our District remain, as heretofore, in excellent condition. Our endowment still remains under the prudent, careful and able management of our venerable Brother, Isidor Bush, who, although enfeebled physically, is still possessed of all his former mental vigor. He continues to give much of his time to the arduous duties of his office, and retains in the fullest measure the respect, confidence and love of his Brethren. I voice the sentiment of all who know him, and all who know his work, when I express the hope that he may be spared to us for many years to come, in the enjoyment of better health and vigor.

Our Orphan Asylum remains,as heretofore, the pride and idol of our population, and continues under the supervision of our able and beloved superintendent, Dr. S. Wolfenstein.

Notwithstanding the hard times, and the excitement incidental to a National Election, the financial condition of this wonderful institution has always been satisfactory. The work of educating our Orphans progresses as heretofore. Their physical, intellectual and moral wants are being cared for, and the Order has just cause to be fully satisfied with that part of its work which pertains to the care of Orphans. A new feature has been added, which promises to do a world of good. Rabbi M. J. Gries, of Cleveland, has founded the Educational League, for the purpose of cultivating talent

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among our discharged Orphans. Children, blessed with fathers, mothers and friends, will be given the opportunity to help the fatherless, motherless and friendless children. A true spirit of charity will be fostered, circles will be organized in every city of our District, and we hope we will realize a large amount of money, to be expended in educating those who have the taste and talent for a higher education.

The Denver hospital has engaged the attention of District Grand Lodge No. 2, and a committee has been appointed to look into the matter of helping our Denver brethren in this, their laudable and humanitarian undertaking.

The Committee on Propaganda will doubtless display more energy, as the country emerges from the depression that has existed during the past four years. As our brethren will be more prosperous, they will have more time to devote to matters other than their own affairs. I look for effective work, and for good results, and especially so in the larger cities of our District.

Fraternally yours,

JACOB FURTH.

DISTRICT No. 3.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

In accordance with the requirements of the Constitution, I have the honor to submit the following report on the state of the Order in District No 3 The statistical records as made up December 31st, 1896, show the following conditions:

MEMBERSHIP.

Total at the close of 1895 was	1551
Total at the close of 1896	1409
Showing a loss for the year of	142
Withdrawals, suspensions and deaths in 1896 . .	215
initiations, reinstatements and admitted by card in 1896	73

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FINANCIAL—ENDOWMENT FUND.

There was paid for deaths during the year 1896	$19,700.00
The Endowment Reserve shows a net increase for 1896	6,600.00
The members participating in the endowment number	1,125
The non-participating members number	284
The total amount of the Reserve Fund is	$72,100.00

MANUAL TRAINING SCHOOL.

Balance in treasury December 31st, 1895	$592.82
Dues and donations collected to December 31st, 1896	2,495.25
	$3,088.07
Expended for maintenance in 1896	3,031.36
Leaving a balance in treasury of	$56.71

The marked decrease in membership, however deplorable, is susceptible of ready explanation. Of the total loss of 142 members, a few severed their connection because of the stress of financial depression. The larger number entered our ranks during the year, but, failing to grasp the ideals of our organization, were suspended just as soon as their inability or unwillingness to appreciate the truth became apparent to the honest and loyal members of their respective lodges.

The policy of the present leaders has been to eliminate the selfishness which produces inactivity and consequent stagnation; and to substitute in its place the pure, healthful and humane atmosphere which makes for the goal set forth in our Preamble. The problem is most difficult, because the stagnation has been so long continued. The effort of the few missionaries is steadily directed towards arousing a better spirit in the members; to inspire them with proper faith in the principles of the Order, and then to make of every believer a missionary in the cause. The impulse given to the cause by the presence of yourself, and our honored

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brethren, Simon Wolf and Dr. Henry M. Leipziger, on the occasion of the "Bien Reception" at Philadelphia last Thanksgiving Day, and the exposition of the great purposes of the Order, contained in the addresses then delivered by the distinguished guests of the District, strengthened our hold upon the community to a far greater extent than all the previous propaganda emanating from purely local sources What the final effect of that meeting will be is matter of conjecture, but if followed up by similar movements at more frequent intervals, must necessarily result in bringing the great *motif* of B'ne B'rith to the attention of that large and desirable element of our people who do not now affiliate with us, but whose fellowship is so essential to our continued existence. I would therefore renew and emphasize the suggestion heretofore made that true propaganda can best be brought about by and through the introduction of the great leaders of thought from outside Districts into the territory where the work is to be done.

The Manual Training School, under the intelligent direction of its Board of Governors, is making satisfactory progress, notwithstanding the limited means at their command. The pupils are earnest in their work, and the faculties needed in mechanical workmanship and technical study are being splendidly developed by the competent superintendent and his corps of efficient teachers. At the close of the year, the School was removed from the building heretofore occupied to Touro Hall, suitable quarters in the building having been tendered through the courtesy of the Hebrew Education Society, the owners. This change not only makes a material reduction in expense, but the pupils are also placed in ampler and more suitable surroundings, and a broader field is opened for increasing the usefulness of the institution.

The Endowment statistics are submitted without comment. That feature of the organization in District No. 3 is prudently cared for by the Commissioners of the Endowment

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Fund upon the lines laid down some years ago by our revered Brother, Isidor Bush, and the participating members have no occasion to question the integrity of his wise plans.

With sincere regard, I am

Fraternally yours,

JOSEPH D. COONS.

DISTRICT No. 4.

Bro. Julius Bien, President Executive Committee I. O. B. B.

DEAR SIR AND BROTHER:

The report for District No. 4 is presented herewith.

The result of the work for the year 1896 can be fully appreciated when one sentence is quoted from the report to the Grand Lodge of the zealous and untiring President, Brother Edward I. Wolfe: "I regret that it is my duty to report to you that the Order in this District during the past year has made no progress." The cause of this condition was, in a great measure, the unsettled condition of the endowment or beneficiary question, which has retarded the growth and development of the District for years, and will continue to do so until finally settled. If the Grand Lodge had the courage to deal with the question as it should and make a final disposition of it, I doubt not that the District would enter upon an era of prosperity. This question has impeded the growth of the Order, because makeshift or compromise measures alone could command votes in the Grand Lodge, and plans contemplating perpetuity would be promptly voted down. At the session held in January, a committee previously appointed presented a fair plan, and accompanied the same with an able report, wherein graded rates were proposed, accompanied with a proposition to scale down certificates so as to equalize contributions, embodying in some measure what is known

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as the "Morse Equalization Plan." The report of the Committee was not adopted, but a plan emanating from the San Francisco lodges was adopted, which provides for classified rates, as follows:

Classes.	Ages.	1st Grade. $2,000 Endowment.	2d Grade. $1,000 Endowment.	3d Grade. $500 Endowment.
A	18 to 22 inc.	$1.75	$0.90	$0.50
B	23 to 27 inc.	2.00	1.00	.60
C	28 to 32 inc.	2.30	1.15	.65
D	33 to 37 inc.	2.50	1.25	.70
E	38 to 42 inc.	2.80	1.40	.75
F	43 to 47 inc.	3.00	1.50	.80
G	48 to 52 inc.	3.25	1.65	.90
H	53 and over,	3.50	1.75	1.00

The rates to be applied to members at their attained ages, computed from the nearest birthday at the time they are put into operation. All members to advance from the lower class to the next higher class upon arriving at the age included in said class, annually, upon the first day of July of each year, beginning with the first day of July, 1897.

Assessments to be levied monthly, and additional assessments to be levied if above rates do not produce sufficient to discharge the obligations of the District.

There was a net loss of eighty in membership, as will be seen by the following table:

MEMBERSHIP.

	Beneficiary.	Non-Beneficiary.
Number per last report . .	2,213	242
Initiated in 1896 . . .	28	49
Affiliated in 1896 . . .	26	..
Restored in 1896 . . .	7	1
Changed from non-beneficiary .	4	..
	2,278	292

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	Loss.			
	Beneficiary.	Non-Beneficiary.		
Suspended	65	25		
Expelled	1	..		
Withdrawn	41	18		
Died	39	2		
Changed to beneficiary	..	4	146	49
Present number			2,132	243

Total number of members last report		2,455
Net loss of beneficiary members	81	
Net gain non-beneficiary members	1	
Net loss of membership		80
Present total number of members		2,375

The financial reports of the lodges summarized as follows:

Total fund of lodges	$96,991.59
Total amount of receipts by lodges in 1896	102,644.87
Total	$199,636.46
Total amount of disbursements by lodges in 1896	106,026.98
Balance of funds held by lodges December 31, 1896	$93,606.48
Grand Lodge receipts	$85,073.04
Disbursements	79,581.13
Balance on hand	$5,491.91

On Thursday, May 21st, 1896, suitable memorial services in memory of Baron Maurice de Hirsch were held in the city of San Francisco.

The retiring President, Hon. Edward I. Wolfe, made an efficient officer, but was unable to contribute materially to the improvement of the District, though he labored energetically to that end.

A Committee of Arrangements for the entertainment of

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the Constitution Lodge for its proposed meeting in 1900 is actively at work.

The officers for 1897 are active and able men, and will, no doubt, devote themselves earnestly to the work in hand, under the leadership of Martin P. Stein, of Stockton, the President of the District.

A past-Presidents' Association has been formed in the city of San Francisco, and has done much to arouse interest in the work of the Order, and through its agency a ladies' branch has been organized. I would have been glad to have reported a more favorable condition of affairs for this District, but must content myself with the foregoing.

In conclusion, permit me to wish you many years of health and life, so that you may be able to continue the great work of the Order for which you have done so much during the thirty years you have honored the office you have so ably filled.

With fraternal regards,

D. S. HIRSHBERG.

DISTRICT No. 5.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

I wish I were in a position to write a more satisfactory report of the condition of District Grand Lodge No. 5., but, unfortunately, I am not. Death, sickness, business depression, and, to some extent, indifference, have made sad inroads on our Brotherhood. Some of the stanchest, most enthusiastic and energetic of our brethren have been called to their final rest, leaving, it is true, glorious memories and an incentive to the younger members, but nevertheless an aching void that cannot easily be filled. Brother Henry Adler, the Secretary of our Orphans' Home, after a severe illness, passed away to rest, having faithfully and loyally discharged

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every duty of life. He was for twenty years the efficient Secretary of our Orphans' Home Fund, and no one ever was more devoted and sincere than he. We all looked upon his loss with sincere regret and sympathy, but we were soon called to meet a still greater loss in the sudden death of S. S. Nyberg, who had for years been Secretary of our Grand Lodge and member of the Executive Committee of the Order, whose character and rare intelligence in all matters pertaining to the Order are too well-known to be by me amplified on. I have heretofore, in words possibly too tame, spoken of his life services. We have also suffered the loss by death of Henry Morris, an ex-President of our District, who enjoyed a most excellent reputation and was a prominent citizen of Tarboro, N. C. As misfortune always goes in company, we are called upon at the last moment to mourn the death of another veteran of the Order, Henry King of this city, ex-President of our District Grand Lodge, for thirteen years President of our congregation, an untiring worker, a zealous advocate of the Order, universally respected and esteemed, and while death thus gathered a rich harvest among the brethren, the Orphans' Home itself has not been spared. Sickness entered; quite a number of the children were stricken, and one boy, bright and intelligent, was taken from us and a number of others were seriously threatened, but the untiring devotion, love, and affection of the superintendent and his dear wife, the matron, prevented further calamity. But she, the mother, the devoted wife, the sincere friend, the patient and untiring matron, became a martyr to the noblest of sentiments. She was stricken and after weeks of heroic struggle left us I am bankrupt in language to describe the grandeur of Mrs. Sonn's character. This is an irreparable loss, for it is the woman whose constant vigilance, love and affection are an absolute necessity to an Orphans' Home. The whole District feels the shock of her loss, and Jew and Christian pay tribute to her memory and her unselfish work. The consequence is that we find ourselves compelled to build

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a hospital separate, but contiguous to the Home, for which purpose additional money must be raised, which, under present circumstances, is not an easy thing, but we have surmounted so many obstacles in the past that I feel confident we will achieve success in this. While the number of our brethren in the District is not as large as in others, yet they are whole-souled, generous, and, when aroused, alive to their duty.

From the official report of the Grand Lodge you will see that there has been a slight decrease in the membership owing to the change in the Endowment law recently enacted. Some new lodges have been instituted and good material gathered, but there is no question that the Endowment law is a drawback and a stumbling block to the absolute progress and development of the better and higher interests of the Order. Heroic measures ought to be taken, in fact, in my judgment, must be taken. The Endowment has done great good, but, in its present shape, with a sinking fund entirely inadequate, it is a source of constant danger and irritation. If the Order can live as beautifully as it is doing in other lands without Endowment, there is every reason to believe that it can do so in our own country. Every day proves to me more and more the importance of our organization, the great good not only that has been accomplished, but the great good yet to be performed. Representative as it is, its philanthropy is an incentive to the noblest feelings of humanity and contributes to the betterment of all men, and while individual efforts are praise-worthy, concentrated effort in an organized form is absolutely essential, and the critic and carping cynic, who claim that the Order of B'ne B'rith is a back number, is unaware of the first principles that underlie the structure of society, especially such a society as our own. In common with all the brethren, we were more than pleased to notice the grand and deserving reception accorded to the head of our Order by the brethren in Europe. It was timely, fitting, and fills pages of history, recording the

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acclaim and plaudits of those who recognized the invaluable services to humanity rendered by him.

Fraternally yours,

S. WOLF.

DISTRICT No. 6.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

It is again my privilege and duty to report to you the history made by District Grand Lodge, No. 6 during the past year. The events that have occurred are easily chronicled. In spite of the efforts made by the committee on propaganda during the past year, our membership list shows a decrease in numbers. The cause of this decline is the withdrawal and suspension of members who are in the highest class of assessment for endowment. The amended Endowment law which went into effect January 1st, 1897, makes it obligatory upon such member to pay anually $24.00, besides the lodge dues of about $8.00. These amounts are too much of a hardship to a good many members, hence the decline. It is, however, not too much when considered that every one of these members would have to pay for $1000 00 regular life insurance over $50.00 per annum. It is gratifying to notice that the number of non-endowment members in our District is on the increase, demonstrating that the new accessions hold the ideal in our Order above the material.

If our District has a right to be proud of anything it may boast of being a contributor to the Cleveland Orphan Asylum. This institution remains the crowning glory of Districts Nos. 2, 6 and 7. It is a model institution of our modern times, steadily advancing with its methods of education and its equipments, as science and civilization advance. One who visits this noble institution after an absence of several years, will observe the great progress it is making.

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Dr. Wolfenstein, the genial superintendent, the father of 500 orphans, seems to grow younger as the institution grows older. His whole devotion to the great cause of educating and caring for these motherless and fatherless children seems to act as an invigorator upon him. Long may he live!

Within the last year the lodges of Chicago have succeeded in establishing a home for themselves and all those who desire to avail themselves of it. I cite the words of Bro. Dr. Norden in his message to the last Grand Lodge Convention concerning it.

"COVENANT CULTURE CLUB."

"A Home—a B'ne B'rith Home where all the B'ne B'rith lodges can meet, where all the brethern can wend their ways—such was the hope of the brotherhood for many years. In was a hope awaiting a long time its realization. Last year the Past Presidents' Association revived again the idea, this time in a more tangible form. A committee was appointed, of which Bro. H. Felsenthal was the chairman, with the instruction and with full power to rent, to furnish and to open the home for lodge and culture purposes. It is almost inconceivable how this gigantic piece of work was performed. Here is a sign of what endurance and perseverance can accomplish. Nothing can arouse our feelings to a higher state of joy than the thought of meeting here to-day in the hall of the Covenant Culture Club; in OUR HOME. Its usefulness and influence are far-reaching. It has splendid meeting facilities, gives opportunity for culture and refined pleasures. The Culture Club privileges are extended to every member of the Order. Those from elsewhere, when in the city, are welcome to make these premises their headquarters, and find here recreation after the labors of the day. Thanks are due to the committee for their untiring zeal in behalf of the Club. But special mention I must make of the chairman, Bro. H. Felsenthal. He deserves the highest

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appreciation for his unflinching fidelity to duty: Since the formation of our District he has been a zealous laborer for its advancement and progress, and the completion of the Covenant Culture Club is the crowning effort of his life work. When at committee meetings I meet him—and he is never absent—I say to myself: Oh that there were many like you, and the constant complaints of indifference would cease. Brethren: We are all interested in the success of the Covenant Culture Club—OUR HOME; it commends itself to our endorsement and our support."

During the short period of the existence of the Covenant Culture Club, several very interesting literary entertainments and a fine concert in honor of the delegates to the last Grand Lodge session were given under its auspices.

During the administration of Bro. Norden our District has received through his efforts a new promising offspring, Duluth Lodge, No. 457.

I will conclude my report with another extract from President Norden's message:

"To our regret the increase of membership, an expectation and hope which we all so fondly entertained, has not been realized. At the end of our fiscal year, December 31st, 1896, we had a membership of 1,835 endowment members and 381 non-endowment members; a total of 2,216, a net decrease of 116 since the report to the last convention. This, in the main, may be attributed to the unfortunate state of commercial unrest prevailing in this country for the last four years, in consequence of which societies as well as individuals had to suffer. It is not only our Order, there is no institution, educational or charitable, that has not been affected by these hard times. But there are causes which lie hidden much deeper, and which must be thoroughly examined, corrected and entirely eradicated; for, unless we do this, we will, I fear, have to record a decrease of membership year after year. The question as to how to increase our membership is not a new one. It is eloquently discussed at every

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convention. We know that the future of our Order can only be secured by a steady influx of the younger generation to our ranks. We are wont to deplore the apathy of the young men for all Jewish institutions, we criticize them severely for not aiding us in the furtherance of the noble principles of our Order. We forget, however, that the apathy of the young is greatly caused by the indifference of the older members of the Order.

All the eloquence displayed in the Grand Lodge will avail nothing unless every individual Ben B'rith becomes impressed with the sacred duty to give his aid in every possible manner and on every occasion to the future success of the Order. Let the Ben B'rith cease speaking continually of material benefits. The ideal must be emphasized more than the material. Let each speak in glowing terms of the glorious achievements of our Order. Let him point with pride to the monuments erected to Benevolence and Humanity, to the Orphan Asylums, to the Homes for the Aged, to the Educational Institutions founded and supported by the Order. Let the individual Ben B'rith appeal to his own sons that, as long as there are Jewish widows to be assisted, Jewish orphans to be educated and the Jewish aged to be cared for, so long do we need the aid and co-operation of all the Israelites, of the young as well as the older, in this noble work for humanity. Such a course will, I think, be the most successful. We will gather around our banner those who necessarily must take our places. The enthusiasm of the older will be emulated by the young, the hopes of the founders of the Order will be realized, and the future of the Order will be secured.

Fraternally yours,

E. RUBOVITS.

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DISTRICT No. 7.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

The rolls of District No. 7 show Endowment members 1716, non-participants 623, total 2339, to which should be added 39, not embraced in the table first prepared by the Secretary, making a grand total of 2378, and thus chronicle a loss during the year of 122 members. The large number, not connected in any manner with the Endowment fund, conclusively indicates that this feature of the organization did not induce them to apply for admission to the Order, and the increase in the representation of the young men, manifest at our last Convention, held at Waco, Texas, on the 23d of May, justifies the hope that as our veterans retire from active service their sons will replace them and emulate their zeal for and devotion to the higher principles of the Order.

It is a truism to state that the strength of an association depends more upon the character than the number of those who compose it, and in this District many of our most prominent co-religionists, leaders in thought and in action, have affiliated with the Order, and are earnestly striving to promote its success. Over one-fourth of our brethren, as will appear from the above statistics, have no direct interest whatever in the Endowment, and as the best energies of our membership are now being enlisted in promoting intellectual culture, we have reason to believe that even the elimination of the Endowment system if such a course is hereafter deemed advisable, will not impede the progress of our brotherhood.

This District, as is well-known, has made provision for a number of years, for the delivery of an address and an essay, at each annual Convention, and these literary exercises have not only proven attractive and instructive, but they have

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become almost indispensable, and their omission from the proceedings, under any pretext, would now be scarcely tolerated. Long before the meeting, interest is excited in the selection of the orator and essayist, and the designation not only confers honor upon those thus found worthy, but gives them a prominence and standing in the District it might otherwise require years to acquire.

As a rule the orations and essays have been of the highest standard of excellence and deserve the encomiums they have received. At Waco, the oration was delivered by Bro. B. W. Hirsh of Memphis, Tenn., and I believe that our near relationship will not subject me to the charge of partiality, when I announce that his masterly effort justified the anticipations based upon his well-earned fame as an orator and thinker. The subject of his oration was "The Jew in Politics." Many of our co-religionists may differ from Bro. Hirsh in his conclusions, but he evidently has the courage of his convictions, and argues with striking ability and persuasiveness. I append the following extracts from his address:

"I well understand it is contended by some of our ablest co-religionists that on the broad lines of national policies the Jew should only be regarded as an American citizen. I respect their views, but do not indorse them. I see no inconsistency in the Jew being at the same time a Jew and a citizen. I see no reason why those principles and ideas which he holds dear and sacred, which have enabled him to meet adverse fortune, which he considers beneficial to the country, and which adopted will be beneficial, should not be tendered as the contribution of Jewish thought by Jewish minds to the political system under which we live and expect to live, and, on the other hand, if this contribution is once made and accepted, I prophesy the American Jew will find his future secure from hostile attack and his citizenship regarded as a blessing."

"Yet none of these professions (referring to the lawyer, doctor and minister) can compare in influence or importance or

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dignity with the politician actuated by motives for the public good and seeking the greatest good for the greatest number. The former deals with the individual in his individual capacity, but the latter reaches for an aggregation of individuals, and as such, his power is broader and more effective.

Dares the American Jew enter the arena and throw down the gauntlet?

In the far-off Fatherland, where military despotism reigns supreme but where intellectual efforts have attained pre-eminence, there rose from among the people a brave son of Israel, who gave his thought and time to their elevation and social advancement, and in the City of Breslau on every anniversary of his birth, in the cemetery containing his remains, the portrait of Ferdinand la Salle is exhibited to the public eye, and his tomb is covered with flowers as a testimonial of respect the German people have for the Jewish politician.

In the British Isles, D'Israeli's memory is embalmed in the primrose. He gave to the Queen of England the title of Empress of India. His dash, his imagination almost equal to that of the seers of old, his unrivaled sagacity and his calm judgment cemented her Majesty's government, and made the constitutional monarchy of Victoria the pride and emulation of all civilized governments. In the career of the Earl of Beaconsfield we find the culmination of statesmanship.

May the day be not far distant when the American Jew can place a laurel wreath upon the brow of an American Jewish statesman."

The essay was the production of Bro. Rev. G. H. Loewenstein of Houston, Texas, and was entitled "The Bearing of Recent Discoveries on the History of the Old Testament." His theme was presented with great skill and learning and merits the widest publicity. He commences as follows:—

"We live in an age of scientific progression. We live to find many of our old beliefs falling under the blows of the iconoclast.

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To recall them from their decadence and to re-establish them in their former position shall be our effort."

and concludes:—

"In summing up let us keep in mind the fact that for many centuries the biblical stories have been held in doubt by the thinking part of mankind, and that these very stories doubted by the many, believed by the faithful, are now fully established in a position to which their former one is not to be compared. Blind faith has been supplanted by the facts of discovery; and reason, aided by fact, is the basis for belief. The Old Testament, the guide of the orthodox, is re-established in its former position and with the aid of the advancing science it sits securely on its throne, and as Rome sat on her 'seven hills and from these ruled the world' so also does the Bible sit on her exalted seat and from it pour its light upon man. Her myths are no longer such, and Abraham, Jacob, Moses become for us not mere names, entities without existence, but men who lived even as we live and who thought and acted even as we think and act. In a word, the old has been re-established in the light of the new, and the new, the sign of advance, in the light of the old, becomes more intense and significant.

May the Ruler of the World further the ends of the Order and may it likewise increase in the light of the New even as the Old Testament has increased both in scope and understanding in the light of the modern discoveries and excavations."

This oration and essay furnish striking evidence of the fact that District No. 7 is not a laggard in the field of intellectual activity. But our brethren do not propose to confine their efforts alone to the procurement of the co-operation of those competent by talent, education and experience to guide and instruct, but they intend to reach all classes of society, and to arouse a widespread interest in the higher aims of the Order.

The District has established by law a permanent committee charged with the duty of stimulating and encouraging

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an interest in intellectual pursuits when the Grand Lodge is not in session, and authorized to expend the funds appropriated for that purpose.

Last year, through the efforts of this Committee, the Grand Lodge and its guests enjoyed an intellectual treat in the shape of a magnificent debate, participated in by four prominent co-religionists, all members of the Order. Prizes were awarded, not only to the successful competitors, but also to those who had engaged in the contest for the reward for the best essay.

This year a prize of $100.00 was offered to the writer of the best story relating to Jewish Home Life, and a special prize of $20.00 for the best essay on a Jewish subject. Bro. Rev. Oscar J. Cohen, Chairman of the Committee on Awards reported among other things as follows:

"We note with great pleasure and satisfaction that the efforts of the Committee on Intellectual Culture are meeting with such rich results. The announcement of the prize of $100 for the best story illustrating Jewish Home Life has brought forward eight contributions of considerable length and of evidently careful composition; and the offer of a special prize of $20 for the best essay on a Jewish subject has been responded to with three contributions. Of all the contributions, eight are by residents of this District and three by residents of other parts of the country."

The Committee recommended that "the manuscripts be left in the hands of the Committee, who will take time to examine them carefully, and that they be permitted to hand their report to the Chairman of the Committee on Intellectual Culture after the adjournment of the Grand Lodge at any time prior to August 1st," which recommendation was adopted.

The Committee on Awards subsequently presented the following report to the Chairman of the Permanent Committee on Intellectual Culture:

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"DEAR SIR AND BROTHER:

The Committee on Awards appointed by the Grand Lodge at its recent session in Waco, Tex., to judge the literary productions offered in the prize contests arranged by your Committee, and instructed to announce decisions to you, beg leave to report the following:

Of the eight stories offered in competition for the Hundred Dollar prize for best story developing the theme of Jewish Home Life, we are pleased to state that all were quite creditable efforts and several of them so well planned and excellently written that it was difficult to decide between them. By carefully judging literary quality, signs of thought and development of story, the Committee have come to the unanimous decision that the highest value is to be assigned to the manuscript entitled " Her Story " by Miss Adele Kahn of Montgomery, Ala., and recommend that the prize be awarded accordingly.

Of the three essays offered in competition for the twenty dollar essay prize, two excellent compositions were written by young ladies of Waco, Tex. Of these the Committee unanimously assign a slightly higher merit to the one entitled " Jewish Women " by Miss Esther Gross, and recommend that the prize be awarded accordingly."

The members of the Convention at Waco were further entertained by a debate, in which Messrs. Goldstein and Gross and Bro. Hausman were engaged, and the participants acquitted themselves with great credit.

Our charitable organizations also continue to receive the steady support of the District. The Cleveland Orphan Asylum, for whose account the District received and expended for the year $4,775.75, has 490 orphans in charge, only 21 of whom are children of the members of the Order.

The New Orleans Home contains 131 orphans, and the Touro Infirmary at New Orleans treated in its free clinic department during the year 25,800 patients. Each of these

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institutions received from the District during the year $4,775.75, and the Infirmary, as is well known, does not confine its charities or benefits to any sect or creed.

The Convention at the last session made provision for the establishment of Auxiliary Lodges of Youths, and from the report of an appropriate committee it appears that a movement to establish a lodge had been started by some fifty youths of Montgomery, Ala., under the auspices of the two local lodges of the city. An application was made for a charter for the lodge at Montgomery, Ala., to be known as the Julius Bien Lodge, and the General Committee of the District was authorized to grant the charter.

A resolution was also adopted that "the Sunday in the midst of the Feast of Dedication" be named as 'B'ne B'rith Day."

I think the foregoing facts afford satisfactory evidence that District No. 7 is working faithfully and earnestly for the good of the Order.

Fraternally yours,

J. HIRSH.

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PUBLISHERS' NOTES.

THE GREAT ATLANTIC AND PACIFIC TEA COMPANY.

A thorough knowledge of the wants and tastes of the people of the country acquired by many years of study and catering to their fancies; a full line of goods judiciously selected wherever found, enterprise and perseverance in bringing your wares to the attention of the people and strict justice in dealing with them can scarcely fail to bring success, even during periods of severest business depression, Such being the position of the Great Atlantic and Pacific Tea Company, we are not surprised to find them flourishing and busy when very many others are shivering inside their two well clipped wings.

It is said, in times of epidemic fear kills more than the disease does; we do not doubt but that in times of business disease fear helps very much to increase it and prolong its existence.

The Great Atlantic and Pacific Tea Company's managers, however, seem to be men of different mold from those who tremble at every chilly blast, for we find them working like beavers in their new home, the largest and most pretentious structure they ever devoted to the tea and coffee business.

It is a handsome new building on the corner of West and Vestry Streets, overlooking the Hudson River, and adjacent to the principal steamships piers, eight stories in height, with cellars, the floor measuring 150 by 75 feet, and all fully equipped with men and machinery for rapid, systematic handling and shipping of large quantities of their teas, coffees, etc. We wish the great Atlantic and Pacific Tea Company as much success in the future as they have had in the past.

Their enormous business has far outgrown their most sanguine expectations. Their stores and wagons are seen in every hamlet, village, town, and city in the United States—they having now over 225 stores and 1600 wagons in full operation all over the country supplying only the finest and purest goods at the lowest importers' prices—thus bringing articles of necessity within the reach of all. It is an establishment that should be appreciated and admired by all, as they have been the pioneers in the business.

Their business connection with all the principal ports of China, Japan, Brazil, Mexico, Arabia, Africa, Jamaica, in fact all the principal tea and coffee ports in the world, enables them to import all their goods direct from place of growth, and to have them selected expressly for the wants and tastes of their customers, and always of the freshest and best varieties. And as they are content to distribute them to their customers for one small profit, they thus protect them from all the intermediate expenses and profits of middlemen. It is plain to be seen that smaller Tea Houses cannot give as good bargains as they do, because they lack the facilities.

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A GOOD INVESTMENT.—"Knowledge is power" according to the old adage, but it is also said that a man never knows a thing until he can tell it, and he who can express his knowledge in language more terse, vigorous, and appropriate than others becomes a leader of men. In gaining this power of expression as well as knowledge itself there is no aid so helpful, from which so much may be obtained, and for so small an outlay, as WEBSTER'S INTERNATIONAL DICTIONARY. This work is the universally acknowledged standard for the derivation, spelling, pronunciation, and meaning of words, and with its numerous tables of useful and reliable information it quickly and satisfactorily answers the thousand and one questions which are constantly arising in our reading and study. The purchase of this source of knowledge and power will prove a profitable investment for every household, and for every teacher, scholar, professional man, and self-educator.

THE SOHMER PIANO is inferior to none, and is universally acknowledged to be superior to very many others offered at "prices that defy competition." When its merits are considered, it is the cheapest instrument in the market to-day.

MINERAL WOOL.—In addition to floor deafening, fire-proofing, etc., the insulation of the division partitions between suites of rooms in flats and residences separated only by a partition, so that "each family may consume it own noise" only, and not be annoyed by that of its neighbor, is so obvious an advantage, not to say necessity, that it will readily engage the attention of those who may contemplate the building of such dwellings. In dwelling houses standing alone, especially if the outer walls are of wooden construction, the lining of such walls with Mineral Wool between the studding will add greatly to the warmth of the house in winter, and to its coolness in summer. Indeed, where it has been so applied it has been found that the slight addition to the first cost of erecting the building is soon more than balanced by the saving of fuel required to heat the same, especially in the northern latitudes. A filling of Mineral Wool in the roofs of dwellings or other buildings will prevent the upper rooms from receiving the heat of the summer sun, and storing it up for the occupants during both day and night. They will remain as cool as those on the floor below. In cold weather it will retain the heat which rises through stairwells, bringing about regularity of temperature. The U. S. Mineral Co., of this city.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

A GOOD CHILD is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

IT IS SAID that $250,000 was appropriated in January 1896 for one year's advertising for ENAMELINE.

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THE MENORAH

VOL. XXIII. *DECEMBER, 1897* No. 6

THE SOCIAL QUESTION

I.

THE social question is not a new one; it reaches back to the dawn of history, and its solution occupied the master minds of philosophers, thinkers and legislators, as well as the founders of religious worship. It is an economic and an ethical question, and its adjustment depends upon principles of public and political economy, as well as upon the recognition of the highest principles of ethics. Its adjustment is one of growth, of evolution. It cannot be solved by any legislative enactment that would introduce a radical change in the public social structure. It has been a burning question at all times and the moving force in almost every rise of the masses against the classes.

Christianity probably owed its unparalleled success to the appeal made to the disinherited, the slave laborers of Greece and Rome, who really produced the wealth of these powerful communities without sharing more of the benefits than necessary to support life. But long before Christianity rose in power, Plato in his "Republic" advocated communism as the only system compatible with the natural rights of man, applied, however, to the upper, the privileged, classes alone. The lower classes in his philosophical system were condemned to perform the labors which fate imposed upon them, as an integral part of the state in which each class was confined within its own sphere. The upper classes were, in the first place, those who had qualified themselves by education and training for the highest administrative offices of the state, and next, the military commanders and their sub-officers. To him the state was the embodiment of the highest aspiration, and in order to extirpate egotism and the incentive to action that had any other object in view outside

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of the welfare of the state, he would abolish all private property rights for the upper classes, and would have them live in perfect communion of equality, not excepting the proprietorship of woman. However skilfully and ingeniously he constructed his ideal state, there runs through his philosophy the idea of communism; it is the basis upon which he builds his republic, and he utterly repudiates the idea of private ownership and property rights.

The denial of private property to the ruling classes is somewhat analogous to the Mosaic ordinance, which deprives the priests and Levites of any share in the division of land, and makes them dependent upon the offerings of the people for their support. There was no interest to step in between their private interest and their devotion to the august service to which they were consecrated. A similar consideration was probably the reason for the enforcement of celibacy in the Catholic Church and the establishment of ecclesiastical orders, which eschewed all property, depending for their existence exclusively upon alms.

The ideal of Plato was the construction of a state which could secure the greatest happiness to its citizens—eudæmonism which had for its object the highest enjoyment of life, free from care as long as life lasts. Though the author of one of the most profound treatises on immortality, his "Phædon," he entertained none of those ideas which led Christianity to transfer the state of real happiness to the state of disembodied life—something like Moses, who held out, as reward for strict obedience to the Divine law, happiness during mundane existence.

Aristotle, in his "Politics," followed the same idea, but he was far more radical than his master, Plato. The happiness of man was to him the highest object to be obtained, realizable only through the perfect state. That state should, through proper legislation, provide not only for political equality, to which all members of the state are entitled in an equal degree, but also for economic quality, which alone offers a guarantee for the equal distribution of all rights. This claim of Aristotle does not differ in principle from the aspira-

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tions of our most recent socialistic philosophers, hardly at variance with the demands of a Marx or Lasalle. The following passage from his "Politics" might have been written by any one of our most advanced socialists. He says, the democratic statesman "might use the surplus of the revenues of the State for furnishing many of the disinherited poor the means with which to acquire a few acres of ground, or to commence a small trade, or to acquire a small leasehold." He also calls upon the wealthy members of the community to divide the remaining mass of the poor population among themselves, and, by furnishing them a small capital, provide them with the incentive and the ability to shift for themselves. He finally points to the example given by the wealthy classes of Tarentum, who gave to the poor a share in the profit which the cultivation of their ground yielded, thus making the latter common property, as it were. His views on money and the uses made of it are as radical as any socialist might desire. His denunciation of the abuses and excrescences of boundless accumulation of capital is as caustic and bitter as any made use of by the high-priest of socialism, Karl Marx. The formation of capital has purpose and sense only as it serves to satisfy the needs of the individual. To the legitimate use of capital he presents the opposite use—that of drawing in revenue from money itself, which, in his opinion, is against nature. He understands very well the transformation of landed property into speculative capital and its degeneracy in general demoralization, corruption and monopolization. He concludes the tenth chapter of his first book, "Politics," with the words: "As the acquirement of property is partly speculation, partly for the purposes of support—the latter, of course, necessary and praiseworthy, the other justly as blameworthy, because it is not natural exchange, but exploitation—it follows that usury is justly hateful and hated, because gain is derived from money *per se*, and not from the use made by proper fructification. Money was invented for the purpose of effecting the exchange of goods; the profit of money, however (interest), increases its amount for the speculators. Of all the trades, that of

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obtaining money for the use of money is the most unnatural."

In this direction, it must be remembered that the Bible absolutely forbids the giving or accepting interest for the loan of any objects, and the Church for several centuries visited with severe penalties the use of interest. Of course, this law could not be carried out in the long-run, as the development of industry depended wholly upon the remuneration received for the advance of money, and many Jews in the Middle Ages derived their wealth from loaning out money at interest, as the laws of the Church did not apply to them, and to-day the chief blame of the depressed condition of the working masses is attributed to the interest exacted by capital, and no severer denunciation is uttered than against the unearned increment, which is already dwelt upon by Aristotle.

These two philosophers were not the only teachers of socialism and communism as the system of government best adapted for benefiting the masses. Euripides, Socrates, the Stoics and Cynics taught and labored in the same direction. All these men were bent upon bettering the condition of the down-trodden classes, who had to perform all the drudgeries of life, and in the service of the privileged few, their lords and masters, eked out a pitiable existence. Their philosophy out of the fulness of their reasoning power taught them what the Bible declares in the very opening pages, that all men are created equal and therefore are entitled to equal rights. With the advent of Christianity a revolution took place. The ancient world with its philosophy and political institutions was swept away and the power transferred from the worldly rulers to the hands of the teachers of the Church. From the appeal made to the humble and the lowly the conclusion would follow that Christianity would have become the religion and the beneficiary of the poor. Jesus, a social and religious reformer, a disciple of the Essenes who lived for a long time as a society who shared everything in common and that restricted to the most absolute essentials of bare existence, had chosen his apostles from the plebeians

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and expatiated against the rich. It was the appeal to the common people who, not seeing any relief of misery in this world, were rejoiced at the fact that a Divine Messenger had assured them of their sure reward though transferred to the life to come. But the teachings of the Apostles and of the first Christian teachers were not followed out to their logical consistency. The poor man's religion changed into a hierarchy, which compacted with the princes and potentates to rule the masses with an iron hand and at times became powerful enough to threaten the authority of the civic rulers. How could the Church preach the doctrine of economic equality when it was bent to fill its own coffers and clothed its princes of the church in arrays of splendor and magnificence rivaling the extravagance of Oriental despots. Some fathers of the Church were bold enough to preach communism. So, for instance, St. Jerome, who declared: "Superfluous property is robbery committed upon society, and if not by the present proprietor, then by his fathers." He anticipated by many centuries the famous dictum of Proudhon: "*La propriete c'est le vol*," though the latter was not half as earnest as his ecclesiastical predecessor. Clemens was more pronounced yet. He said: "If things were to go on rightly, there would be no private ownership, but everything would be the property of all. Private property is the source of all inequalities." Basil and Chrysostom expressed themselves in a similar strain, but the most radical teacher was Carpocrates, who formed a society for the purpose of carrying communism into practice and he was declared to be a heretic. Throughout the Middle Ages socialism and communism were effectually suppressed. The Church could tolerate no such doctrines and they were incompatible with feudalism and the reign of lords and lordlings. With the rise of freer thought at the beginning of the period of the Renaissance, the dawn of arts and sciences, the influence of the newly invented printing press, the world again commenced to think instead of having the thinking done altogether by priests and monks, submitting to a tutelage which seemed to call for the advent of an other Nazarene as a new Mes-

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siah. Averroes the greatest philosopher of the Arabic school, Dante and Machiavelli and other thinkers of the period preceding or at the dawn of rejuvenescence prepared the soil upon which the revolutionary seed of Luther and his co-workers could be successfully planted. This revolution was not confined to the uprising of common-sense against the tyrannic usurpation of the Church, which strove after worldly power by keeping the conscience of the masses in subjection, but lit up a political conflagration which threatened to sweep away feudalism, or the dominion of the temporal lords, from German soil. It was the peasants' revolt during the second decade of sixteenth century and it bore evidence that the torch which Luther had thrown into the minds of the common people broke out into a conflagration which aimed at political and economic independence as much as religious independence. Of course, the peasants' war was a revolt, not a revolution, it did not take such a wide sweep as the revolution in France which, with a force unparalleled in history, lifted the masses, the despised and neglected workers, to the high pedestal of full equality with their former lords and masters and produced a meteor in the appearance of Napoleon which swept across the European Continent and made a *tabula rasa* of privileges and prerogatives enjoyed by a privileged class. The French Revolution did not flare up like a sudden flash, it was one of those eruptions which had been working up gradually in that mysterious cauldron, the mind of society. It ripened for a long time and the signs were discernible in the writings of thinkers and philosophers, the leaders of public thought. Thomas Moore published his "Utopia" in which he painted, Bellamy-like, a visionary state where every member of the community would partake of the dishes from the same bill of fare prepared for all, where envy, jealousy, rivalry, would have no object to feed on and strife and contention were out of question. It was a so-called state romance, but left so deep an impression that we designate to this day as utopian any scheme or plan which is impracticable, which appeals only to the imagination with a little chance of materialization, as Herzka's "Freistaat." The

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"Nova Atlantis" of Lord Bacon was another attempt in this direction as well as Campanella's "Sunstate." While these phantasmagoriæ left no very deep impression upon the public mind they bore evidence of a longing and a soaring for a social condition in which the opportunities and enjoyment of happiness were more equably divided. Political economy had not yet risen to the dignity of an exact science, the needs of the state were provided for by the imposition of taxes and the grinding force of these taxes gave the powers that were but little concern, as they weighed mostly upon the farmers and the laborers and at that time the human being commenced only with the titled gentleman. The kings simply ordered their finance ministers to furnish what sum they needed, no matter how wastefully the money was to be applied, probably needed to gratify the extravagance of their mistresses. Probably Colbert and Turgot of France gave the question of Finance that consideration and applied for the first time the principle of philosophical study to the regulation of the politico-economical conditions which laid the foundation of a sound science of finance which is after all the basis of the social question, outside of the ethical side of it.

CONVERSATION OF AND WITH TOLSTOI.

DR. MINOR, Rabbi of Moscow, related recently a conversation he had with Tolstoi four or five years ago, which bears testimony to the great versatility of the Russian eccentric poet and reformer. "Four or five years ago," he said, "the Count paid me a visit and asked me to recommend to him somebody who could give him instruction in Hebrew. The idea of studying Hebrew occurred to him partly for the purpose of advancing his Biblical studies, partly through an incident that took place then. It appears that Ssorkin, a Jewish convert and noted author, had applied after the great persecution of Jews in 1881 to several prominent Russian writers to raise their voice in favor of the Jews. Tolstoi and Turgenieff were the most influential men who could speak out. Turgenieff consented. It was however, repugnant to

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his nature, to treat the Jewish question in the form of an essay and he preferred to throw light upon it in a novel. He did not succeed, however, in making his promise good before death put an end to his wonderful career. Tolstoi was reserving; he wanted to study the question from 'original sources' as he expressed himself. I need not point out how mistaken his view is, as this Jewish question of to-day has nothing to do with the study of the Bible. It is hardly possible to bring the character of the modern Jews in any connection with the people that dwelled in Palestine. But Tolstoi insisted and went to work with a will. I did not care to name him the first man I could think of, and so I offered to become his teacher. I instructed him according to the method of the Eastern Jews."

"Tolstoi was of quick comprehension. But he only read what interested him, and other passages he skipped. We commenced with the first verse in the Bible and in a desultory way we got as far as Isaiah. There the instruction was broken off. The prediction of the Messiah in the well-known passages of the prophet satisfied him. Grammar he only studied as far as it was unavoidable. He had studied Greek in the same fashion and learned in a short time enough to enable him to read the Greek Testament in the original tongue.

"He is also familiar with the Talmud. During his stormy periods in search for truth he questioned almost every hour in which I gave him lessons about the moral views of the Talmud, the exposition of Biblical passages by the Talmudic sages, and finally he drew from the work 'The World-View of the Talmud,' published at St. Petersburg by the Society for encouraging culture among the Jews, such information as he could gather.

"We worked generally for half an hour, like teacher and pupil. Once a week I rode to the Count and the next time he came to my house. After the first half hour was over we passed the second half in conversation. I answered all questions which he propounded. One day we discussed his conception of the conservation of the world by love. Of that

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not a word is found in the Bible, he said. I called his attention to the passage in Psalm lxxxix. 3, "*olam chesed yibbaneh*," the world is conserved by love. He was surprised at the translation of this passage."

Dr. Minor of course does not indorse the peculiar views of Tolstoi, but he is an admirer of the poet and appreciates the thirst for truth which characterizes the great man.

MODERN JUDAISM*

By Zevi

HAS Judaism—that is, veneration of God, of morality, humanity—increased since our race were accorded equal rights amongst the civilized nations? I answer, yes. But if the same question is addressed to an Orthodox Yehudi, he will answer at once, no. He is only aware that Reform Judaism has discarded many ceremonies, prayers and customs not suited to the spirit of the time, such as he has been taught from childhood up. With their practice, he felt himself perfectly happy here and expected a happy hereafter. He does not study our holy religion from a spiritual standpoint. He thinks that ceremonies and worn-out edicts are religion. He is too careless to observe his present surroundings. If he were to visit orthodox houses of worship on Friday eve and notice the small attendance of worshipers he would scarcely believe it. Should he ask the President why so many pews are empty, the answer would be that the majority of members are fast becoming Americanized and reformed.

The ladies object to appear without a fashionable bonnet or dress, and the gentlemen consider themselves impolite if they expose their Talith before the altar. He has no idea that our race has a mission to perform, namely, to spread

* The article written by a layman bears evidence of the progress made of the ideas underlying modern Judaism among the people, who have entered into the new spirit with a full comprehension of the importance of the question involved.

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throughout the world the belief in One God and the brotherhood of man. He has no conception of the changes which our ceremonies have undergone as well as our mode of worship.

When Abraham first became aware that idols are no gods, that they are unable to protect themselves or grant favors to their adorers, that there must be a ruling power who created the world and all it contains, he named that power God Almighty, who alone can grant our prayers and to whom our thanksgiving is due. He was so strong in that belief that he was willing to sacrifice his beloved son Isaac, and only after due reflection he changed his mind. He reasoned that the same God who gave him his son could not wish him as a sacrifice: that he had no right to take the life of his own or of any other human being. Therefore, he substituted animal sacrifice.

Almost all nations at that time worshiped idols and offered human and animal sacrifices. No doubt the Israelites whilst in Egypt worshiped the God of their fathers by animal sacrifice. Moses sanctioned this practice, he established laws and regulations for the sacrificial cult and restricted it to one place, the tabernacle, and subsequently the Temple. He instituted Sabbaths and holidays for political, humanitarian and religious purposes to strengthen, the unity of the twelve tribes. David and Solomon embellished the worship with music and song, which was also followed in the second Temple where the same or similar services were performed.

Gradually the Israelites became more enlightened, they acquired a higher culture. They became acquainted with Greek philosophy, and animal sacrifice lost its value. The priesthood became a political office expressly under the Asmonean and the Herodian dynasty. Our sages established houses of prayer and the later prophets declaimed against blood-worship and preached righteousness, justice and morality. At the same time, schools and academies were established, in which the Torah was expounded. The differences of opinion among the teachers influenced the

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congregations, and the people divided into different sects such as the Zealots, Pharisees, Essenes, Sadducees, etc. Each established various ceremonies for their worship. They raised revenues for the support of their congregations and the public performance at public worship became an honor for which the people were willing to pay, so that they were sold to the highest bidder. In the course of time the spirit of our religion became cloudy. The rabbis of the various congregations piled ceremonies upon ceremonies andJudaism became, instead of a religion appealing to the senses of refinement and beauty, one overloaded with ceremonial laws. Many rabbis, instead of interpreting the Torah according to common sense, made it a torment to the people. They called this a fence or a wall round the Law. Unfortunately, neither culture, science nor enlightenment could get across that fence; ignorance and superstition were installed in the homes of our brethren. This lasted all through the Middle Ages until about one hundred years ago when some of our brethren became familiar with the culture of the outside world. They studied the classics in the philosophical schools, as well as polite literature, but they were not permitted to teach them to the Jewish public. The rabbis denounced these studies as heretical and contrary to Jewish doctrine, and men like Spinoza, de Castro and others were expelled from the congregation and driven into apostasy. These arbitrary measures lasted nearly to the middle of the last century, until general renaissance manifested itself in German, French and English society. Voltaire and Mendelssohn shattered the cloud of darkness, the latter showing to our people that the Jew with a classical knowledge can still be a faithful Jew. His teachings spread amongst the German Israelites. Refinement and culture took up their abode among them. Superstition and ignorance were dispelled and a rational conception of true religion enthroned instead.

The rabbis commenced to explain the Biblical laws in accordance with logic and the spirit of science. The rabbis showed that many of the Biblical laws only applied to the time and condition of their dwelling in Palestine

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and are no longer binding on us in foreign countries. Their teachings and their writing of religious books made our people acquainted with our moral laws and impressed Gentiles that Judaism rests upon a firmer foundation than ceremony or dogma. The Bible was given to us for the benefit of all humanity. The Bible is the constitution on which civilization must rest.

At the present time their teaching has to a great extent stopped renegacy, Gentiles of all creeds coming daily nearer to our One God idea; they acknowledge and come in touch with that religion upon which their own worship rests. If we count the millions of Unitarian and other Christian worshipers who are inspired by our religion, we can justly claim that Judaism is growing in numbers, regardless of the fact that the increase of our own race must have been at least two million since the last century. Never since the exodus from Egypt were we as numerous as we are at present. It is well said that we could have been easily compared with the gulf-stream running through the Atlantic and the other through all nations without ever having permanent banks. Each loses some of its substance by absorption and takes up some foreign matter during its course, but the main stream will flow to its destination according to the will of the Supreme Being.

It may be true that reform has come too fast to throw aside our former festivals and holydays and thereby we lose control of our children and the virtue of abstinence. The only excuse we can give for the non-observance of our dietary laws is that almost all civilized nations have instituted sanitary laws. In this, our present generation are anxious to show to their neighbors that they are good patriots first and good Jews afterwards. In Germany he eats sauerkraut; in Austria wiener-wurst; in France frogs; in the United States ham and eggs, and in New England pork and beans.

There is no doubt that Judaism will flourish in the future. Our ladies were the first to turn reformers and discarded orthodoxy; now they come forward like their mothers have done in Egypt, to teach their children obedience to God

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and the laws of our old religion, and by their assistance real Judaism will be restored to its pristine glory.

After all, Judaism is proud to acknowledge the benefits bestowed by the Almighty on our race. The Jew thanks God for our deliverance from Egypt and other oppressions. But, in addition, he is thankful that he forced the children of former persecutors, the Spanish, the Portuguese, the French, etc., to come here and kill off the wild beasts and savages, to clear and sow the land, build houses, raise cities, establish factories for clothing, etc., to such an extent that 1,000,000 of Jews can sit under their fig tree protected by the best constitution ever made and enjoy liberty of conscience.

THE CLEVER MAN

(*Translated from the German*)

By Benno Planeck

(*Continued*)

"I AM the handsomest man in the world," was the well known deduction of a dude; "why? France is the finest country in the world, Paris the finest city of France, and the hotel in which I live is the finest of the city, the room which I occupy is the best of the hotel and I am the handsomest man in my room: ergo, I am the handsomest man in the world." With as much logic and equal justice it could be said: Sanwele Pinkes is the ugliest man in the whole country. Weitenau, the county seat, is the worst town in the country, Knobel Street the dirtiest lane in the city, the room in which a number of village Jews were seated, the ugliest in the whole house, and among these Jews not even a Thersites would hand over the palm to anybody else but to our Sanwele—or as he prefers to be called—Reb Sanwel.

As mother nature has her humors at times and plays a joke upon mortal man, she played her pranks with Sanwele, she gave him too much of some qualities and not enough of

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others, or took something from one part and transferred it to another—a proceeding which public economists designate by the world revirement. It was said in the *Khille* (Jewish community) on one side he has a shoulder and a half, on the other half a shoulder-and the hairs which should grow upon his head are transferred to his face; they begin there immediately under his eyes. Besides all that, he had used himself to such a broad and wide step, that an old sailor might have envied him for it. It is true, since a few weeks he made every possible effort, to keep his old feet a little closer together, especially since he had the misfortune which made for him a *Tishe Beabh* (a day of mourning) and for the congregation a *Simchath Torah* (a day of hilarity).

It was on a Friday afternoon, on which he returned home from the village upon a narrow field path, that a hog got between his legs, and carried the poor fellow who had clung to him, to the Jew quarters. A dozen artistic horsemen could not produce the excitement which Reb Sanwele did upon the *Chasir* (hog), even the old Rabbi, who had never been seen to smile by any body, roared with laughter. But patiently, though depressed in spirits, Reb Sanwele permitted the torrent of wit and ridicule to pour down upon him which was probably the best way to silence the mocking laughter in the shortest possible way. It was always, his habit to say: God gave me two different shoulders; upon the light shoulder I was to put mine own honor, and upon my round shoulder the honor of my neighbor. And so he did. This was indeed perceptible in his good natured, wise, trustful eyes, the only relieving point in his whole physiognomy, not unlike the ugly toadstool, wherein the old legend beheld a bewitched princess.

But he could also be very witty and driven into a corner, he was never at a loss for a sharp rejoinder. Reb Anshel, the spoiled student, who recently lost a large sum of money belonging to his wealthy father-in-law, had a taste of it. It was on a Saturday afternoon at the *Shiur* (a partly Salmudical, partly Biblical exposition) where the most prominent members of the congregation met together, the latter pro-

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pounded the following conundrum: "What is the difference between the Messiah and Reb Sanwele." "No one venturing an answer, he said ironically: "The Messiah comes riding on an ass and Reb Sanwele on a *Chasir*."

Reb Sanwele at once retorted with the query: "Tell me what is the difference between Reb Anshel and myself." The answer is: "The *Chasir* has come to me and he has gone to the dogs."

Now Reb Sanwele had the laughers on his side, and the impoverished student sneaked away like a wet poodle.

But he could never forget the cutting reply and was the more intent to pay him off at some time or other.

On that day, it was Sabbath, several members of the Congregation Amschelberg, who had come to attend the fair at the county seat, were sitting in the room assigned to special guests of the hostess, Bune—called the ripped *Matso*, on account of her pox-marked face—having greatly enjoyed her *Kosher* ambrosia, *vulgo* shalet. Besides the trilogy, "meat, wine and fish," they had not forgotten other "odorous" things, which must not be wanting on a Sabbath upon the table of a true Jew. Liberal sacrifices were rendered to "Jupiter Amon," by the abundant partaking of eggs, radishes, onions and leek. This was in evidence by the fumes which filled the room, if not very pleasant, at least a substitute for the usual clouds of tobacco smoke. It was also shown by the number of peels and roots of those anti-perfume substances which were strewn about on table and floor and with which student Anshel busied himself with great gusto. Like a triumph it flittered over his ruffled, choleric face, and from his small glittering eyes malicious looks shot forth at his *vis-a-vis*. Reb Sanwele did not seem take notice; more serious thoughts evidently occupied his mind, preparing no doubt for an important event. He was the only guest who partook but sparingly of the delicacies.

His lips were moving as if memorizing an address; at times his eyes closed and his head bowed as in the act of extending a reverend greeting. Now he raises his eyebrows

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—does he wish to make up thereby for the hirsute defect on his head?

Bune the hostess and her guests, with the exception of two, enjoyed already of the "three things which give a foretaste of heavenly bliss;" after the first, the Sabbath meal—the second already—the sleep. Only Anshel and Sanwele were awake. The one in deep revery, the other keeping a steady gaze upon him, as if he wanted to read his most secret thoughts.

"In that way I will not succeed," he mumbled to himself. "I must touch him at his most sensitive point."

A peculiar twitching flitted over his livid lips, like a bow before discharging the arrow. At last he let go—a thin sharp voice hissed forth the well pondered words:

"Reb Sanwele! What are you dreaming about? doubtlessly the old foolish *Tackifos* (conceited cleverness) spooks again in your head.

"You are a queer sort of a Tackif!" (clever man) continued Anshel. "You can't even walk straight or stand up like a man. When you have to see the magistrate in the evenings, you are unable to swallow a mouthful of food in the morning, and every word which you are to speak, you have to memorize a hundred times, and if you have an appointment with a higher personage, you have a face like a cat when it thunders and a voice like Joutel the sexton when he summons the people to a funeral, so that he may comply with your request out of sheer pity and to get rid of your whining—as it has happened already—and loses his patience and bids you leave quicker than you had come. That is all your *Tackifos* amounts to.

In order to understand the significance of a *Tackif* and the justice of Reb Sanwele claiming the title and taking pride in it, we have to make a brief excursion to a time long gone by.

Namely, at the time when the Jew was treated worse than a beast of burden or a hunted animal that was never spared, when the only liberty was his of being placed outside of the law's protection; when instead of right, he possessed

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only the privilege of being subject to might as superior to right; when hatred and bitter envy would begrudge him every breath, every morsel; when he was hindered in the enjoyment of the simplest natural rights; when every joy was embittered, excluded not only from office and civic honors, but from every decent handicraft and honest labor; when his life was a torture, lasting from the cradle to the grave, the butt of ridicule and indignity, the target for the most cruel attacks; when his uncouth motions looked like an apology for his existing at all—there had to be some men among the Jews who felt themselves appointed *de corriger les lois*, to take off the sharp edge of the cruel laws by secret interventions, to moderate the extreme measures and to make the historical, national, economical and social miracle of Jewish existence possible.

Such a sort of diplomatic agent with the authorities, the men of power and influence—was the *Tackif*.

Of course, such a person could not always be very choice in the means which he used: bribe-giving of the most varying sort played a considerable role, so that a Rabbi, who was suspected of not being very strict in the observance of the dietary laws, and charged with it by the president of the congregation, ironically replied: "I eat *trefes*? I who do not make a step without a *Shoched*?" (Shochet means ritual slaughterer, and *Shochad*, bribe).

Though at the time of our story the condition of the Jews had improved and a certain respect had taken the place of former contempt, a trace of justice had superseded oppression, there were incidents and occasions enough where the intervention of the *Tackif* became necessary, looked for and efficient; and wondrous stories of the saving words and acts of the *stadlonim*, men that plead the cause of their hapless brethren in times past, shed a legendary sheen around the mission and designation of a Tackif. . . .

Sanwele is untouched by Anshel's sarcasms and hardly takes notice; he is evidently conscious of his superiority, though as a rule he cannot be hurt more deeply than by people throwing a doubt upon his qualification as *Tackif*.

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The student would have been more gratified by an outburst of anger on the part of Reb Sanwele than by his obdurate silence.

"I must draw the thumb-screws tighter," thought Anshel:

"Why do you not rather send your wife, your Gitel, who outclevers you altogether? Where she steps no grass will grow any more and when her tongue rattles, the *Malach Hamoveth* (the angel of death) runs away!

"I would like to see the man, Jew or Christian, who will hold out in her presence. Her name Gitel suits her supremely. I have told her recently that all women by the name of *Shaindlich* (meaning handsome) are ugly and all Gitlichs (goodies) are vicious. You, Gitel, should have received the name 'Shainde,' because you are so ugly; and, nevertheless, you were named Gitel. Of right, you must be more vicious than ugly. Only look into the glass, and you well know how grim-visaged you are. That is what I told your wife to her face. So much courage you have not, though you are a Tackif."

The man so viciously quizzed still kept his temper, and made no reply.

"What patience!" thought the student. Hillel cannot compare to him. But finally I will succeed in rousing his anger, as sure as my teacher rests in heaven. And once excited, I will worm his secret out of him."

"And even if your Gitel cannot accomplish anything," continued Anshel, "I would advise you to send your Blumele, your handsome daughter, to the magistrate. They say that he is an admirer of handsome blue eyes. How did you come, anyway, to such a princess of a daughter? When she passes through the dark lane, it brightens up with golden sunshine —so say the old people; and the young people, there is none who would not rather say blessing over her (at the marriage ceremony) than over the new moon. And she—she would have no objection to somebody pronouncing that blessing over her."

That was too much for Sanwele. Indignant, he jumped up from the chair.

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"Silence, or I will knock you down !" he screamed, out of breath with excitement. "You are not worthy to take the name of my Blumele into your mouth."

"Tush ! tush ! Who would flare up right away like this? Keep quiet. I will let you alone, because I want to take a nap."

As if on the point to make good his intention, he went to the bench near the stove, before which Reb Sanwele sat in revery, his face distorted by a grimace, only, however, as a feint, in order to deceive him. In the meanwhile, his hands seemed to be manipulating the coat pockets of the Tackif.

The Tackif, the only one awake amid the company, compelled until now to desist from pursuing his meditation on account of the presence of the tiresome student, fell again at his ease, and surrendered himself altogether to the object that filled his mind. His monologue was continued, first by quick motion of the lips (evidently the effort to memorize a speech), and gradually pronouncing certain words with an energy which spoke of the active cerebration that moved his mind: "Reb Gumpel . . . . most gracious . . . . transparent, the governor . . . . forged . . . . innocent like a child . . . . most faithful subject."

Words like these he hissed forth; indeed, music for the ear of the eavesdropper upon the bench, who for a moment forgot to snore.

"Ah !" he said, gratified beyond bounds; "is it from this hole the wind blows? Who could have thought that Sanwele would go into the fire for Gumpel Gafssen—for the president of the congregation, that carries his head so high ! The man for whom he always stepped out of the way as if he were a mad dog—the man who always hides his hands in his pockets, as if indicating that he does not put them into the money-bag !"

(*To be continued.*)

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THE TIME OF APATHY IS OVER

THE apathy of the past in the Order, and especially in District No. 1, has given place to animation, activity and stirring life. Lodges are visited regularly and steadily by the members of the General Committee and of the Committee of Intellectual Advancement. In and outside of the city, introductions and installations of new members, mostly young men, are the order of the day. Washington Irving Lodge recently installed thirty-five members, other lodges as many as fifteen at a time, down to three introduced in Washington Lodge. Horeb Lodge, in New Haven, was recently visited by Brothers Rev. Dr. Grossman, Sol. Sulzberger and Hon. Joseph B. Klein of Bridgeport, and stirring addresses were made. Shiloh and Gideon Lodges, in union with Jeremiah and Zephaniah Lodges, held a joint meeting at the Temple in Albany, which was attended by a large audience of ladies and gentlemen. The meeting was opened with prayer by Rev. Dr. Schlessinger, followed by a few words of welcome by the Deputy, Brother Fleischman, who then introduced as the first speaker Brother Adolph Hirsh, the President of the Grand Lodge. He was followed by the First Vice-President, Brother Henry Cane, who dwelt upon the achievements of the Order in the past, and urged renewed activity in the future. Rev. Dr. Lyon, of Albany, then addressed the meeting in brief and timely remarks, after which Brother M. Ellinger wound up with a stirring, fiery appeal to the young people in behalf of the Order and the noble and high aspirations for which it stood. He thought that the words, "*Est Achai anochi mefakest*" ("I seek my brother") best expressed in a compressed sentence the aim of the Order. Union of Israelites the world over is the parole, and must be the parole of the rising generations. The salvation and redemption of pan-Israel must be achieved as the only solution of the Jew question. "Not with might, but with my spirit," has always been the watchword of Israel, and must be to-day, and to that patient spirit opposing love

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and culture to brutal passion and savage prejudice must be intrusted the final removal of the enmity against Israel. We all belong together, no matter what station in life we may fill, whether we choose to or not. The world thrusts us into that social pale from which there is no escape, and it is vain to hope for redemption from the favor or love of the outside world. It must come from our own midst. The higher we rise in culture and civilization and the more we diffuse them, the sooner will the shadows of the night recede and make room for the sun of brotherly love.

Musical and vocal recitations were interspersed between the addresses, and a banquet was tendered to the guests in the evening.

The District Deputy, Brother Fleischman, has been doing yeoman's work in the northern part of the State. He has brought nearly two hundred members into the Albany and Rondout lodges, has instituted a lodge in Utica, and has good prospect of winning a host of new members. He has rendered invaluable services to the Order.

On Tuesday, the 23d of November, Hon. Simon Wolf addressed a large audience at the Keneseth Israel Temple, Philadelphia, in his usual vigorous style and captivating eloquence.

He said in substance :

The Order stands to-day, more than ever, for representative intellectual Judaism. By virtue of its international character, it brings home to each and every Jew, no matter where he may be living, the power and majesty of concentration and association. This power is not to be used against the State in which for the moment we may be living, but, on the contrary, to further its best aims and objects, to be a handmaiden to religion, to be a support to morality, to be a stimulus to humanity, to be a factor on the lines of Education, to uphold in every conceivable way the hands of those who are working for the betterment of mankind, and to do this, not as fractions, but as a whole—as one vast machine working perfectly in all its parts for a common purpose. When this plan is comprehended in all its details and appreciated in all the severity of its simplicity, it will be seen that there is no

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other organization to day that can accomplish more public and private good, and that it is the bounden duty of every man and woman who is enlisted in the great battle of life to strengthen the lines of this beneficent and exalted Order. It was the Order of B'ne B'rith, with its influence, secret as well as public, which has given the Jews of the United States a standing, which, without that influence, they could never have enjoyed.

The early Jewish settlers in this country were, to a large degree, of the same character as those who are now, owing to misfortune, thrust upon our shores. They had to be taken in hand, their destiny shaped and a new language to be taught. Under the new conditions and environments their whole spiritual and moral nature had to undergo evolution; they had to be instructed to appreciate the glorious privileges of American citizenship, to emerge from the influence of the Ghetto, no longer to be clannish in all directions, but to merge themselves with the rest of mankind, as citizens and patriots. All of this the Order has accomplished.

You will find that all of the great charities of the United States, no matter where founded, the hospitals, homes and asylums, technical schools and fine libraries, were either inspired or supported by the Order or its leading representative members, while many of them, and such as are models of their kind, are absolutely within the control and management of the Order. The cry of distress never went unheeded, no matter whether it came from those at home or abroad. Schools have been founded and maintained and endowed by the Order, and its mission and import, its teachings and its lessons, have been transmitted to other lands, to Europe, Asia and Africa.

In this hour, when our great Sabato Morais receives at the hands of the world that homage which his exalted worth and merits deserve, let us not, either as Americans or as members of the Order forget the great debt the world owes to the Order of B'ne B'rith, in having sent as its living representative to Roumania Benjamin F. Peixotto, who, for years, was supported materially, so that he was enabled to carry out his mission to institute the Society of Zion, the forerunner of the Order of B'ne B'rith, in that benighted country.

Here, in Philadelphia, the great American city, the city of patriotism and of homes, many of the educational features of modern American Jewish life have been born and left their impress;

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the Jewish Publication Society, which is now a recognized factor, not only in Jewish affairs, but in literature; the Chautauqua, which, although in its infancy, has already afforded ample evidence of its wide influence and great possibility; the course of lectures made possible by the munificence of the Gratz legacy; the National Farm School, not to speak of many other schemes of benevolence and education particularly Philadelphian. Then there is no reason why the new life and impulses which should course throughout the veins of the Order of B'ne B'rith should not have their origin in the city of Philadelphia. Here freedom and independence were born, and here a new awakening in the ranks of Judaism and the Order of B'ne B'rith should receive its life throbs.

JEWISH COLONIZATION

AN important conference of leading Jewish men was lately held at Berlin under the auspices of the society of "The Free Israelitish Union" of Berlin, which is destined to become an important factor in solving the so-called Jewish question. "The Free Israelitish Union" is the work of prominent leaders in B'ne B'rith circles in Germany, and had its birth place in Henry Jones Lodge in Hamburg and is chiefly due to the inspiration of the ingenious, restlessly active, learned and public-spirited President, Brother Gustav Tuch. The invitation to attend the conference was issued a few weeks ago and was signed by the following gentlemen: Dr. Max Cohn of Hamburg; Charles L. Hallgurten of Frankfort; G. Heineman of Hanover; Alfons Jacobson of Leipzig; Dr. Julius Kalm, Munich; Consul A. M. Simon, Hanover; Gustav Tuch, Hamburg, and Joseph Wisloch, Frankfort, all without exception zealous members of the Order. The invitation indicates distinctly the character and object of the movement. It says: "Every man of Jewish extraction, regardless of his political, national or religious views, or affiliated with whatever party, must be deeply touched by the fact that in public life as well as in

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social intercourse we are far removed yet from a general social recognition of the Jews. Whatever motives and circumstances of historical and subjective nature may have been instrumental, it is obvious that the confinement of the majority of Jews to certain vocations and occupations, has been brought about chiefly by their compulsory estrangement from the most important occupations of civil life. Above all must it be conceded that in the economic branch of cultivating the soil they are not frequently met with—creating a void not yet filled. Therefore the encouragement of a greater number of Jews qualified for the work to turn toward agriculture, fruit culture, gardening and so forth must appear from many points as a patriotic duty, contributing toward the removal of ethical, social and economic differences between non-Jews and Jews." In all these relations the movement will prove as highly advantageous. In a number of papers, as for instance those published by Alphonso Levy and Gustav Tuch, the subject was ably considered.

The conference was held at the B'ne B'rith Hall on the 24th ult., and was well attended. On the part of the Committee of Invitation, there were present: Messrs. Tuch, G. Heineman, Alfons Jacobson, A. M. Simon, and Eugen Rosensteil; on the part of the Gemeindebund, Professor Dr. Philippson and Dr. Minden; on the part of the "Central Union of German citzens of the Jewish faith," Dr. Max Horwitz; on the part of the Grand Lodge of the Order B'ne B'rith, Sigmund Bergel and D. Wolff. There were quite a number of other notable persons present, among them Rabbi Dr. Plaut of Frankfort and Julius Saar. After a short address of welcome by Mr. S. Bergel, the conference organized by the election of the following officers: President, Gustav Tuch; Vice-President, Councilor Heinemann; Director, Manfred Berliner Hanover; Secretary, Eugen Rosenstiel.

The first point submitted for deliberation and discussion read as follows: "The participation of German Jews in home agriculture from a statistical, economical, social and

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ethical point of view," on which a report was rendered by Mr. Gustav Tuch. It says:

The German Jews do not appear in sufficient numbers as tillers of the soil. Whilst among the Russian Jews, in a population of about five millions 95,000, are agriculturists, there exist among us (Germany) but 1.6 of our population. In all of the Russian colonies the ground and fields are well tilled and yield rich harvests. The physical condition of the colonists was excellent. The objection made, therefore, in Germany on account of the physical disqualification of the Jews to follow agriculture is thus sufficiently refuted by the statistic tables. Of an encouragement in this direction as occasionally given in Russia, the history of our country has nothing to show, on the contrary, measures enough to restrict the means of earning a support. The conditions of those who carry on trade are constantly growing worse and Jewish charity is no longer able to relieve the chronic distress. Only a small percentage are in a position to maintain their standing but the situation of the middle classes is very bad. Therefore efforts must be made to deliver them from dire distress by leading them into other channels of occupation. Only agriculture and industrial pursuits can come into question here. The industrial development of Germany has reached a turn; in fact, there are final limits set to German industry. Therefore agriculture alone remains. Germany must again reach the position which is its by nature, to support its inhabitants by the products of its own soil. For the intensive cultivation of the soil, however, a larger number of people must devote themselves toward it. The future will belong to him who is best prepared for this development. The change into the field of agriculture has also its hygienic advantage. Labor in the country also offers the best means for bettering the physical condition; present and future generations stand in need of greater strength of muscles, bones and nerves, of the steeling of the power of resistance. Especially do our women stand in need of such process because they will also be called upon to take a share in that work for which they are specially qualified. Considered from the social point of view there can be no question that no greater incentive exists or can be found for anti-Semitic agitation, than the estrangement of Israel from the soil. The Jew of the city is steadily decried as the exploiter of the land-tilling farmer. Therefore, leading the Jews toward agriculture would be tantamount to accomplishing a work

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of moral redemption ; redeemed from the ban of prejudice—that must be the ethical point of view—will Israel be when it returns to the vocations which constituted the pride of its fathers. Nor does it signify merely moral redemption in a passive sense but of a material character, a full ethical regeneration would flow from it. Considerations affecting the positions of the Israelites as citizens with all the rights and duties involved, consideration of the stress of the times and the keeping in view of the progress of the members of our race admonish us to take serious steps for the accomplishment of this work in behalf of the great Jewish community of Germany. Where there is a will, there a way must be found, and though it be a long and tedious one, the final success cannot fail.

The debate on this and the other points was participated in by Dr. Karpeles, Dr. Heinrich, Meyer Cohn, Dr. Horwitz, Dr. Hirsch Hildesheimer, Dr. P. Nathan, Professor Philipson, Dr. Minden, Dr. Papilski, owner of an extensive farm, and Arenstein, also proprietor of an extensive estate and the following resolutions were finally adopted :

I. The Conference of Israelites, representatives from all parts of Germany, are of the unanimous opinion that the participation of a larger number of Israelites in home agriculture must be encouraged with all the powers at our command.

II. The Conference in order to further for this purpose the training of youth for the cultivation for this ground and other occupations contingent thereto will—*a.*) give its best support to the maintenance and the strengthening of the Israelitish institution at Ahlem; *b.*) will seek to have school-gardens introduced in connection with all Jewish boys' and girls' schools and orphan asylums ; *c.*) will induce teachers to have instruction given during summer vacations in garden culture; *d.*) will use its influence toward the introduction of obligatory instruction on the culture of fruit-trees, vegetable and of flowers at all Jewish seminaries for the education of teachers in Germany.

III. In order to increase Jewish agricultural settlements, the necessary information is to be gathered of the experience had by Jewish farmers and of the possibility of providing them with Jewish laborers.

It was finally resolved to create the permanent formation of a society for encouraging land culture among the Jews

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of Germany," and its administration was entrusted to the following Committee with the privilege of increasing its members: Gustav Tuch, Councillor Steineman, Alfons Jacobson, A. M. Simonson, Judge Cohn, Rabbi Dr. Plaut, Eugen Rosenstiel and Councillor Hortvitz.

In this connection attention must again be called to the vast benefit wrought by the institution established at Ahlem, near Hanover, for the training of Jewish boys in garden culture and mechanical handicrafts connected therewith. The institution was called into being by the Hon. A. M. Simon, Consular Agent of the United States, and a member of the Order of B'ne B'rith, who endowed the institution with a donation of a quarter of a million of marks. The institution is, so to say, under the protection of the Grand Lodge of Germany, in the administration thereof are found the President of the District as an officer ex-officio and several members of the General Committee. Not only has the Grand Lodge appropriated on several occasions large sums for the support of the institution, but the members all over Germany are among its most liberal supporters. The institution is a model establishment of its kind, and not only is the discipline among the boys excellent but it is conducted according to the strictest religious rules, not only in the observance of the dietary laws, but also in that of the Sabbath and holidays.

A B'NE B'RITH ORPHAN ASYLUM IN BOHEMIA

PRAGUE, as well known, is one of the oldest Jewish Congregations in Europe and the first settlement of Jews, dates back to a time when historical chronicles had hardly made their appearance and legend and history are inextricably interwoven. The other Jewish settlements also date back to hoary antiquity and there is a considerable Jewish population in the land of Libussa and Nepomuk. Yet, strange to say, there is no asylum in existence there where orphans

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of Jewish parentage could be taken care of, where they could be educated and properly equipped for life's journey. It remained for the *Humanitäts Vereine B'ne B'rith* to furnish the inspiration, to give the impulse for an institution which will no doubt testify in distant generations to the beneficent influence and the good work which the Order of B'ne B'rith is wielding and accomplishing. In honor of the fiftieth anniversary of Emperor Franz Josef I. ascending the throne of Austria-Hungary, and as an expression of the love and loyalty which the B'ne B'rith in common with their fellow co-religionists and the citizens in general bear toward their beloved fatherly monarch, a society has been formed for the establishment of an orphan asylum for Jewish boys. According to the Constitution adopted, the founders are named to be the Israelitische Humanitäts-Vereine "Bohemia" B. B. Prague, "Union" Pilsen, "Karlsbad," Karlsbad and "Philanthropia" Reichenberg. The membership is composed: 1.) of founders who at once contribute the sum of 10,000 kronen; 2.) those who contribute the sum of 2,000 kronen; 3.) Patrons who contribute 200 kronen; 4.) regular members who pay an annual contribution of 6 kronen; 5.) contributing members who annually pay 3 kronen, and 6.) Honorary members. The administration is elected by the founding societies and by the members at large at their annual general meeting.

A sum of money has been already secured to enable the Society to provide for 15–20 boys from the revenue derived from the interest at the beginning of the year.

There is every evidence of the vast beneficent influence which the visit of Brother Bien has had. Not only has the project of the establishment of a boys' orphan asylum been materialized, but there is prospect of establishing a training school for Jewish nurses with the help of academic teachers. Lectures during the winter have been arranged for, and before long a number of new lodges are expected to be instituted in various cities of Austria.

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B'ne B'rith Notes

In the recent prize contest which was arranged by the Committee on Intellectual Culture of District Grand Lodge No. 7, a prize was offered for the best story relating to Jewish home life. There were eight contributors or competitors. The committee in making its award recently stated that, "by carefully judging literary quality, signs of thought, and development of story," it unanimously awarded the prize of $100.00 to the manuscript entitled "Her Story," by Miss Adele Kahn, of Montgomery, Ala. A prize of $20.00 was awarded to Miss Esther Gross of Waco, Texas, for her essay on "Jewish Women."

Zephaniah Lodge No. 131 at Rondout, N. Y., during the present months added forty-two members to its roll of membership. First Vice-President Henry W. Cane, Second Vice-President Dr. S. B. Wolfe, ex-President of the District William A. Gans, of the General Committee, District Deputy Adolph Fleishman; Brother Daniel A. Huebsch of the Committee on Intellectual Advancement, and Brother Dr. Lyons of Albany, conducted the ceremonies of initiation.

These brethren were received at the West Shore Road at Kingston, by a committee of the lodge composed of Brothers Joseph Block, the President; Edward Dreyfus and Marks Jacobs, who escorted the officers to the Mansion House in Rondout. The ceremonies of initation were conducted in a most impressive manner Vice-President Cane acting as President, Vice-President Wolfe as Vice-President, Brother Gans as mentor, Brother Huebsch as assistant mentor, and Dr. Lyons delivering the invocations; the lecture from the mentor's chair being delivered by Brother Gans. After the ceremonies of initiation were concluded, a banquet was served at Griffith's Hall, during which addresses were made by all the above-named brethren, and also Rev. Dr. B. Grad, Rabbi of the Temple Emanuel of Rondout, who was one of the initiates, District Deputy Adolph Fleishman, Brother Solomon and Brother Aaron. During the ceremonies a dispatch was received from President Adolph Hirsh who was called to Charleston, S. C., also from Gideon Lodge of Albany and Gamaliel Lodge of Hudson, congratulating Zephaniah Lodge upon its increase in membership. Fifteen additional members are to

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added to the lodge. The lodge is about to furnish rooms for its members, which are to be used for its social purposes, and it has also organized a club to be known as the B'ne B'rith Club. No member will be permitted to become a member in the Club until he has been initiated in the lodge. The acquisitions to Zephaniah Lodge are largely due to the efforts of District Deputy Fleishman of Albany, N. Y.

AN official visit was made by President Adolph Hirsh of District No. 1., Brother William A. Gans of the General Committee, and Brothers Henry Duschnes and Daniel A. Huebsch of the Committee on Intellectual Advancement to Lebanon Lodge No. 9, of the City of New York, at its rooms in the new B'ne B'rith Building, on November 4th. The lodge was well attended. Among those present were Ex-Grand Saars Dr. Waterman, and P. W. Frank, Brothers S. D. Sewards, Moses Minzesheimer, S. Hamburger, Lyon Wolf, Theodore Kohn, and Henry Rosenblatt. Brother Bendheim presided. The lodge was addressed by President Hirsh, Brothers Gans and Huebsch and Brother Duschnes. Addresses were also made by Brothers Frank, Waterman, Minzesheimer. During the ceremonies Washington Irving Lodge visited the lodge in a body accompanied by Myer Hellman of the General Committee and Max Cohen, President of the lodge. The lodge was welcomed by Brother Frank, and Brother Max Cohen responded upon behalf of the lodge. After the close of the exercises at the room, the members of Washington Irving lodge, as the guests of Lebanon Lodge repaired to the B'ne B'rith Club where a collation was served, during which President Hirsh made a short address, which was followed bv an address of Brother Gans, in which he reviewed the objects of the Order and its purposes, directing his remarks more particularly to the newly initiated members of Washington Irving Lodge, of which about thirty-five were present.

B'NE ISRAEL Lodge No. 188 of New Orleans will shorty celebrate the twenty-fifth anniversary of its institution.

THE regular meetings of the lodges in New Orleans have been suspended since the yellow fever set in. Each lodge, however, has appointed a relief committee to act in case of emergency.

HON. JOHN J. ENRIGHT, former Postmaster of Detroit, recently delivered a lecture before the members of Pisgah Lodge No. 34, of that city, at the new rooms of the lodge. There was a large audience

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in attendance. The address was followed by a sociable. Pisgah Lodge since its change of quarters is becoming energetic and active.

THE Youths' Auxiliary of Birmingham, Ala., which intended giving an entertainment recently, has postponed the same on account of the death of Master N. Edgar Burger, who was its treasurer. He was the eldest son of Brother M. H. Burger, of Birmingham Lodge.

MANHATTAN LODGE No. 156 of New York intends forming a youths' auxiliary lodge.

A BEAUTIFUL pennant is now daily flying from the flag staff on the B'ne B'rith building in New York City. In the field are the letters, I.O.B.B. On special occasions, a handsome American flag is unfurled from the staff.

THE following letter has been addressed recently to the officers and members of District Grand Lodge No. 7 by Brother Nat. Strauss, the efficient Secretary of the District:

BRETHREN:—Since the 6th of September last, when the first case of yellow fever was announced in New Orleans, your Secretary has been nearly totally isolated from the District at large.

The disarrangements of the mails in our whole territory, and the entire suspension of all communication with some sections, has deplorably hampered and retarded the business of the central office.

Cold weather has now set in, the fever is fast disappearing, and a free intercourse is being gradually re-established.

Providence has dealt kindly with us, and, calamitous as has been this visitation, we have great cause for thankfulness. We have lost one endowment and one non-participating member by the fever. It should, however, be remembered that brethren die with other diseases, and their beneficiaries are entitled to our prompt consideration.

Never in the existence of the District has there been more urgent need for earnest and united work.

The extraordinary sacrifices made in our behalf, during the trials we have undergone for the last two months, challenge the appreciation of every Jew in the South.

The history of our charitable institutions for the year 1897, yet incomplete, will be submitted to you at the proper time,

Over sixty per cent. of your orphans were stricken down, many of them suffering from a most virulent attack of the fever. While our babies were tenderly cared for at the Home, over fifty of our larger children were treated at the Touro Infirmary, which from the very start opened its doors to the sick and unfortunate of our people.

The generous and unselfish action of the officers of our charities

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should find an unselfish response in the heart of our Brotherhood. and impel every member to a prompt compliance with the law.

I am not unmindful of the difficulties that have beset the Secretaries. I am fully aware that, owing to the panic which prevailed everywhere, many of their members were absent; yet I appeal to them, now that peace and sunshine once more hover over us, to lend me every assistance within their power, to enable me as speedily as possible to get our affairs in a normal condition.

THE following hearty words of welcome were given to Hon. Simon Wolf in the columns of the *Jewish Exponent*, in anticipation of his visit to Philadelphia, last week:

The Jewish citizens of Philadelphia (of both sexes) will have an opportunity on Tuesday evening of welcoming a distinguished co-religionist—Hon. Simon Wolf—and of hearkening unto the message that he has to deliver. Mr. Wolf is probably the most widely known and most popular Jew in this country; and in Philadelphia, the home for many years of his parents and of his kindred, his friends are legion. Mr. Wolf has been heard on numerous occasions in Philadelphia. Whenever a noble cause summoned him here, he has never failed to respond. His eloquence comes from the heart and goes to the heart. He is and has been for years a zealous advocate of whatever he deemed would advance the interest and promote the welfare of Israel in America.

It is not only on his own account that Mr. Wolf deserves a hearty reception. He comes as the representative of a great and universal Jewish Order, devoted to the advancement of Israel's welfare and of humanity's. The cause and the man, *arma virumque*, both breathe the same spirit. That the Order can bespeak his hearty advocacy in itself tells its praise. Not only in this country is this true, but abroad. The Jewish Colonization Society founded by the late Baron de Hirsch determined, at the instance of the B'ne B'rith of Roumania, to ascertain how to provide an education for the 30,000 Jewish children practically excluded from the schools of their native land. Here, again, wide-reaching usefulness of the Order has been recognized. Julius Bien, the honored head of the Order, likewise testifies, upon his return from abroad, spent in visiting the various B'ne B'rith jurisdictions, of the high standing of its membership in foreign lands.

This is an encouragement and an example to the Jews in this land, where it was founded, and where its most beneficent effects have been made manifest.

It is meet, therefore, on all counts, both to Simon Wolf himself and to the Order that he represents, that a large assemblage should greet him at the Temple Keneseth on Tuesday evening next.

"THE reports of a number of the members of the Executive Committee of the B'ne B'rith, each representing one of the several Districts into which the Order is divided, have been published in

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THE MENORAH. These afford a fair indication of the condition of the fraternity in this country and of the beneficent work carried on under its auspices. No other organization of Jews in America can show such results as are represented by a Cleveland Orphan Asylum, an Atlanta Orphan Asylum, a Touro Infirmary in New Orleans, the Home for the Aged in Yonkers, N. Y., the Manual Training School in Philadelphia, besides the libraries and other institutions which this Order has established in this land—without at present referring to its beneficent work abroad. This fairly presents the spirit of the Order—never, perhaps, so ready to devote itself to the work of promoting the higher interests of Israel as at the present. Why cannot the representative Jews appreciate the force at hand and utilize it to the best advantage? why not, by united co-operation, increase its strength and utilize it for the general good? Several of the Districts report the erection of B'ne B'rith buildings as centres of B'ne B'rith influence and as meeting-places for its members. This is notably the case in New York and Chicago. The gradual decrease in membership is not to be ignored. It constitutes a menace to the future existence of the fraternity. Yet this state of affairs can be changed so soon as the people again recognize the important place the B'ne B'rith occupy in the economy of Jewish communal life. Especially is this the case in the smaller towns. As at present established, resolved to carry out the high ideals for which it was founded, eschewing the lower, the selfish and delusive plans of other organizations, working for the benefit of the entire community, the B'ne B'rith can appeal to the best elements only among the people, both rich and poor. If these do not respond, it cannot hope for nor desire the other elements to join its ranks."—*Jewish Exponent.*

IT is expected that Jeremiah Lodge, No. 85, of Troy, N. Y., will add at least twenty-five members to its roll ere long.

DISTRICT No. 2 during the past year has instituted one lodge. The initiations aggregated 228; lost by death, 55. There are 2,820 contributing members.

SPEAKING of the Cleveland Orphan Asylum, Brother Jacob Furth, in his annual report to the Executive Committee, says: "Notwithstanding the hard times and the excitement incidental to a national election, the financial condition of this wonderful institution has always been satisfactory. The work of educating our orphans progresses as heretofore. Their physical, intellectual and moral wants are being cared for, and the Order has just cause to be fully satisfied with that part of its work which pertains to the care of orphans."

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EBN EZRA LODGE, No. 47, of St. Louis, Mo., visited Achim Lodge on November 7th and Missouri Lodge on November 21st. The members received a hearty welcome at each of these lodges. Addresses were made by members of the respective lodges at each occasion.

An interesting meeting of Baron de Hirsch Lodge, No. 454, was held at its new rooms in Cleveland on November 9th.

BROTHER JOSEPH HIRSCH, of Vicksburg, in his excellent report to the Executive Committee, says: "It is a truism to state that the strength of an association depends more upon the character than the number of those who compose it; and in this District (No. 7) many of our most prominent co-religionists, leaders in thought and in action, have affiliated with the Order, and are earnestly striving to promote its success. Over one-fourth of our brethren, as will appear from the above statistics, have no direct interest whatever in the Endowment; and as the best energies of our membership are now being enlisted in promoting intellectual culture, we have reason to believe that even the elimination of the Endowment system, if such a course is hereafter deemed advisable, will not impede the progress of our brotherhood."

THE General Committee and the Visiting Committee which undertook to visit every lodge in New York and Brooklyn during this administration, has during the month of November visited seven lodges. Each of these occasions was marked by eloquent and enthusiastic addresses which found a responsive and appreciative audience. Hebron Lodge No. 5 received the Visiting Committee on Sunday, November 7th, at its lodge room. The Grand Lodge was represented by President Adolph Hirsh, Joshua Kantrowitz, Myer Hellman, I. S. Lambert, S. D. Sewards, Daniel A. Huebsch, E. H. Kern.

Brother Lambert urged Hebron Lodge to try the same process of rejuvenation as other old lodges and when his remarks had been supplemented by the other visitors, Brothers Asiel, Deetz and Goodman, on behalf of the lodge, promised to make the attempt.

Zion Lodge No. 2 met at the B'ne B'rith Building on Thursday, November 11th, and greeted President Hirsh, S. M. Roeder, S. Hamburger, Sol. Sulzberger, and Daniel A. Huebsch, who represented the Grand Lodge. Brother Roeder was principal speaker, and his theme was the union of all Jews under the banner of the

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B'ne B'rith for defense against all attacks and to prevent the recurrence of Semitic persecution by individuals or States. With apt quotation and biting sarcasm, he annihilated the idealistic theories of the Zionists. Brothers Sulzberger and C. Harman spoke for the lodge and offered Lebanon's aid in the real revival which the District is feeling as a result of the Visiting Committee's labors.

Despite the rain, an unusually large gathering of the brethren of Jordan Lodge, No. 15 welcomed President Hirsh and Brothers M. Ellinger, H. M. Blaskopf, J. M. Cohen, I. Asiel, N. A. Alexander, E. H. Kern, and Daniel A. Huebsch on Monday, November 15th. Brother Ellinger addressed the lodge in German and presented the intellectual aims and purposes of the Order in a masterly manner, and the applause which interrupted his remarks best evidenced the appreciation of his auditors. It was a late hour before the visitors had answered the questions of Brother Frankl, Seligman, and Berliner, who spoke for Jordan Lodge.

On each and every visit, President Hirsh addressed the lodges visited and by his clear, convincing, and concise remarks held the attention of the brethren and enlisted them in the cause which he has been promoting in a manner, unprecedented in the history of the District. His efforts not only deserve commendation but also merit a hearty and united support by the members of the District.

PRESIDENT ADOLPH HIRSH, of District No. 1, recently presented two handsome bent-wood benches to the Home at Yonkers for its hall.

BROTHER PACHOLDER, the Superintendent of the Home at Yonkers, recently caught a handsome large hawk upon the Home grounds. He presented the same to Brother Ignatius Rice, the Vice-President, who has had the bird stuffed and placed upon a perch.

THE *Jewish Voice*, speaking of the contemplated visit of Bro. Bien, says: "Julius Bien, the distinguished head of the great Order B'ne B'rith, is expected to visit our city in the course of the present season, and we can assure him of a reception on the part of our people as befits his eminent station. The *Jewish Voice*, while not always a loud proclaimer of the glories of the Order or of its leaders, is nevertheless at all times conscious of the dignity and importance of this great Jewish fraternal organization, whose membership is gradually extending over the whole of the civilized world, and

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over whose destinies Julius Bien has presided these many years with rare tact and with a truly admirable foresight."

THE General Committee of District No. 1, at its last meeting, elected Brother Siegmund Levyn, of Montefiore Lodge, No. 70, of Buffalo, as a member of the Board of Governors of the Home at Yonkers, in place and stead of Max Toklas, resigned. Brother Toklas has been a most active member of the Board for many years Absence from the city and his inability to attend the meetings of the Board impelled him to resign.

YONKERS LODGE, of Yonkers, N. Y., initiated four candidates at its last meeting. Brother M. Ellinger conducted the initiation, and afterwards delivered an eloquent address to the members.

IN our last number we inadvertently stated that Brother Lyon Wolf was a member of Zion Lodge, No. 2. We should have said Lebanon Lodge, No. 9, of which he is a member for forty-five years. Regarding our reference to the fact that Brother Wolf is a bachelor, the brother writes: "That in Sparta, Greece, many years ago, it was the custom to hold up a drunkard as an example for the young folks. Possibly it is my lot to be held up as a bachelor to serve as an example for others." He doesn't say whether to follow or to shun.

BROTHER WILLIAM A. GANS, upon the occasion of the presentation of the testimonial to Brother Graetz by Manhattan Lodge, which is elsewhere noted in this issue, in referring to the early history of the lodge, among other things, said: "In the early history of the Lodge neither circus nor theatre could compete with the attractions within the precincts of the lodge-room on the evening of a meeting. Every seat was occupied, and the enlivening character of the business, the discussions—intensely animated—and the proceedings, maintained a vivid interest. Rarely was a member absent; and I may say with truth that, no matter what life of recent years has offered and the days yet to come may offer in enjoyment and pleasure to our members, the early period of the lodge's history and their participation in its proceedings has been to them one of the most pleasurable and enjoyable epochs of their being." He then related one of the incidents referring to the election of a president of the lodge. He said: "Our lodge at that time met in Decker's Building, in Union Square, between Fifteenth and Sixteenth Streets. An election for president was to be held. No political organization ever entered into a canvass with more earnest-

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ness and zeal than did the two contending factions for the presidency of Manhattan Lodge. Neither Tammany Hall nor the Republican party could devise any tactics which were not employed and conjured up by the adherents of the respective candidates for the office. The lodge was divided into two distinct camps; the lines were sharply drawn; the political complexion of every member was ascertained and noted; every method in vogue in active politics was pressed into service. Caucuses were held for weeks. Men were appointed to see the doubtful and the wavering, and the canvass became heated. The intense interest was manifested in the same manner as is wont in public elections: large sums of money were wagered, and it is known positively that nearly five thousand dollars changed hands upon the result being declared, while a number of members insist that it was more than ten thousand dollars. At last the evening of the election came. The rooms of the lodge, as already stated, were in Union Square, West, between Fifteenth and Sixteenth Streets. At dusk, long before the hour of the meeting of the lodge, the leaders and the adherents of the two factions were on hand. The leaders deployed their forces magnificently. Like pickets, they were assigned to every avenue of approach—some at Fourteenth Street and Union Square, others at Eighteenth Street and Union Square, at Fifteenth Street, at Sixteenth Street. At every conceivable point stood workers with ballots in their hands. The walk in front of the meeting-room, at No. 33, resembled most strongly the scenes enacted nigh the polling places at a public election. Note-books were kept, in which were checked the names of those who were in attendance, and each faction had carriages in waiting to go for their recalcitrant adherents. All but two members of the lodge were on hand. After the last button-holing had been concluded and the tellers had taken their station, and the last ballot had been cast, each member became a tally-clerk, and as the chances of the contestants seemed to waver from one side to the other, the excitement became indescribably intense; and when, finally, the last ballot had been called and it was found that Leo Schlessinger had been defeated by a few votes by Joseph M. Cohen, this did not dim the ardor of Brother Schlessinger nor cool his enthusiasm, but he went right on, and was soon thereafter rewarded by an elevation to the coveted station. The intense bitterness of the canvass was dissipated and brothers again became brothers, and the harmony of the lodge's work was not disturbed. It was an amicable rivalry; that was all."

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THE *Jewish Exponent* says: "In connection with the foreign branches of the B'ne B'rith, the appeal of the Roumanian Grand Lodge is of peculiar importance. Nearly 30,000 Jewish children, it tells us, are deprived of instruction by the cruel and exceptional laws cunningly enacted against them. If ever there was a cause that justified united action, and where indignation at rank injustice to innocent children made a hearty espousal of their cause a duty, this would seem to be such a case. If the B'ne B'rith can lead in this movement and rescue these thousands of Jewish children from ignorance, dependence and vice by the opening of schools, as they have to some extent already done, their work will be indeed a blessed one."

ZEPHANIAH LODGE, No. 131, of Rondout, which recently added forty-two members to its roll, as will be seen by a report elsewhere in these "Notes," initiated ten more candidates on Nov. 14th and received six propositions for membership. Brother Daniel A. Huebsch, of New York, of the Committee on Intellectual Advancement, conducted the initiation. District-Deputy Adolph Fleischman, who was also to be present, was prevented by reason of the change of time-table by the railroad, which was unknown to him.

"A GOOD many of the younger rabbis in all parts of the country are taking an active interest in the Order of B'ne B'rith."—*Hebrew Standard.*

DISTRICT-DEPUTY ADOLPH FLEISCHMAN, through whose activity is largely due the initiation of forty-two members in Zephaniah Lodge, No. 131, at Rondout, N. Y., is the architect who designed and built the temple at Rondout.

THE lodges of Chicago, Ill., are to have a series of literary evenings for this season at Covenant Culture Club Hall.

BROTHER P. W. FRANK, of Lebanon Lodge, No. 9, of New York, who at one time was Grand Saar of the Order (being then the officer now known as President of the Order), has been a Trustee of Lebanon Lodge for forty-five years.

THE twenty-fifth anniversary of Abraham Lincoln Lodge, No. 190, was fittingly celebrated by the members, together with a large number of out-of-town visitors. The festivities were held at the Windsor Hotel at Bloomington, Ill., and the dining room of that hostelry was a scene of loveliness seldom, if ever, equalled. The event was looked forward to by members throughout Central Illinois.

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The committee who were in charge of the fesitvities were Brothers Oscar Mandel, Sig. Heldman, H. K. Livingston, H. C. Kupfer, Abe Livingston, Julius Griesheim and M. R. Livingston.

The mandolin orchestra furnished the music and proved a pleasing attraction, but that which was most enjoyed was the elegant menu which claimed the attention of the assembly at about 10 o'clock.

After all had partaken of the tempting spread the following programme of toasts were responded to. Brother Julius Griesham acting in the capacity of toastmaster: "Abraham Lincoln Lodge No. 190"—P. P. Sigmund Livingston; "Our Charter Members"—P. P. Aaron Livingston; "Our First President"—P. P. Mayer Heilbrun; "District Grand Lodge, No. 6,"—P. G. P. Albert Salzenstein; "Why I am a Ben B'rith,"—P. G. P. Leon Schlossman; "One of the first Initiates,"—P. P. Sig. Heldman; "America and our Order"—G. S. District No. 6, E. C. Hamburger; "The Ladies"—P. P. Milton R. Livingston.

At the conclusion of the toasts the dining room was cleared and those who desired spent a pleasant hour in a short programme of dances.

Following is a list of those who were in attendance from outside the city: Mr. and Mrs. Herzberg, Mr. M. Greenbaum, Mr. H. Greenbaum, Miss Rose Greenbaum, Miss Sallie Meis, Miss Mildred Herzberg, Pontiac; Mr. and Mrs. Abe Eppstein, Miss Jennie Eppstein, Miss Bertha Levy, Farmer City; Miss Stella Werchutz, Mr. E. Woolner, Peoria; Mr. Joseph Ullman, Appleton, Wis., Mr. Leon Schlossman, Judge E. C. Hamburger, Mr. Henry May and Mr. Morris Livingston, Chicago. Speaking of the lodge one of its members says: "Abraham Lincoln lodge was the first organization that bound together the Jewish people of Central Illinois in organic body. On the 27th day of October, 1872, the founders of this lodge met and formed a brotherhood whose tenets were in harmony with the sacred faith of their fathers. This small band of earnest men, the fathers of Abraham Lincoln Lodge, were the following brothers: Samuel Livingston, R. Livingston, J. Heldman, Aaron Livingston, Sr., A. Livingston, Jr., H. Lyons, Jacob Friend, D. Winter, S. Steine, Mayer Heilbrun, J. Hirsch, S. Alexander, S. Eliel. S. Hammerslough, H. Katz, M. Schwarzman, N. Heldman, W. Griesheim, S. Levy, E. Antz, M. Heldman. It was duly instituted on the above day by the Grand Lodge officers, Brothers Felsenthal, Seligman and Hamburger, in the small lodge room in

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the Minerva Block. Its first officers were : President, Brother M. Heilbrun ; Vice-President, Brother Aaron Livingston, Jr.; Recording Secretary, Brother M. Schwarzman. With a remarkable earnestness and determination this new lodge began its work and soon became a powerful organization. It succeeded in numbering within its folds nearly every worthy Israelite in Central Illnois. On January 1st, 1873, its quarters were removed to the Uhland lodge rooms, where it remained until May 11th, 1877, when it was moved to the Masonic Hall from which it moved to Uhland Lodge rooms after one year. It then continued to occupy these rooms until April 1st, 1885, when, in conjunction with Moses Montefiore Congregation, it rented rooms of the Unitarian Church, where it remained until May, 1889, when it was removed to the lodge room especially prepared for it in the building of the Moses Montefiore Temple and which has become its permanent home. Abraham Lincoln Lodge was a Godsend to this Jewish community. Without a synagogue, an organization, or even fellowship, Judaism became stagnant. It aroused a new fervor in the faith of our fathers, promoted sociability, established a Sunday-school, and helped to found our congregation. In March, 1873, the first Purim ball was given under its auspices. In September of the same year it made arrangements for the observance of the Jewish holidays for the first time in this community. In October of that year the first appeal for outside charity was received by the lodge, in behalf of the sufferers of a dire epidemic raging in the Southern States and to which it responded most liberally. In April, 1877, the members of this lodge residing in Champaign and Urbana withdrew and formed the Grand Prairie Lodge of Champaign. And in April of the following year the members residing at Lincoln and Atlanta withdrew to form Liberty Lodge of Lincoln, Illinois. This Abraham Lincoln Lodge is the father of these two prosperous lodges. Abraham Lincoln Lodge is to-day considered one of the foremost and native lodges under the jurisdiction of District Grand Lodge No. 6. It is regarded as one of the vital factors for good in this community and for its untiring work and earnest effort in the chosen fields for benevolence, brotherly love and harmony has earned the veneration and good wishes of all."

MANHATTAN LODGE No. 156 of New York, on December 14th, at its lodge room in the B'ne B'rith Building in New York City, a a special meeting called for that purpose, presented to its treasurer, Brother Edward J. Graetz, a handsome set of silver service in appreciation of his services as a member of the lodge. The presentation was made on behalf of the lodge by Brother William A. Gans, who in his address outlined the services rendered by Brother Graetz who was one of the founders of the lodge. Brother Gans also briefly reviewed the early history of the lodge and the part taken by various brethren in its work. Brother Graetz in a few

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well-chosen words accepted the gift and pledged himself anew to the work of the Order. Among those who delivered addresses congratulatory of the event were President A. S. Trier of Manhattan Lodge; Adolph Hirsh, President of District No. 1; Henry W. Cane, Vice-President of the District; Dr. S. Waterman, Joshua Kantrowitz, former President of District No. 1; Ex-Grand Saar of the Order, Hon. M. Ellinger; Brother Sol. Latz, former President of the Home; M. S. Hyman of Manhattan Lodge, former President of the Home; Ignatius Rice, Vice-President of the Home, and Brother Leo Schlesinger, of Manhattan Lodge who was quite humorous in his sallies. The lodge was fully attended and in addition to those above named there were present nearly all the members of the Board of Governors of the "Home" at Yonkers of which Brother Graetz was for two years President.

The General Committee was represented by President A. Hirsh, Vice-President H. W. Cane, Secretary S. Hamburger, and H. M. Blaskopf. President Jacob Cane of the "Home" sent a congratulatory letter. The Committee entrusted with the presentation consisted of Brothers William A. Gans, M. S. Hyman and Leopold Stern.

District Deputy Adolph Fleischman paid an official visit to Utica City Lodge, at Utica, N. Y., on November 24th. The lodge gave the Brother a hearty reception.

An official visit was made to Ber Scheba Lodge No. 11, of New York, on Sunday, November 14th. President Adolph Hirsh, Brother Myer Hellman, of the General Committee, and Brother Max Cohen, of the Committee on Intellectual Advancement, were in attendance and addressed the lodge. Brother Solomon Latz also made an eloquent address. Among the members present were two brethren, one ninety-eight years of age and the other eighty-four. The lodge was well attended.

President Adolph Hirsh, former President of the District, Abraham Emanuel, Dr. S. Yankauer, and David Gordon, of the Committee on Intellectual Advancement, and Brother E. H. Kern, District Deputy, visited New York Lodge No. 1, of New York on November 14th. Addresses were made by the above named brethren and a number of members of the lodge.

An official visit was made to Baron Lodge No. 3, of New York, on November 14th, by President Adolph Hirsh and Broth-

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ers Benno Horwitz, and H. Shiller, of the Committee on Intellectural Advancement. Brother Horwitz made an eloquent address, which was listened to with rapt attention. President Hirsh and Brother Shiller also addressed the lodge. The officers of the lodge responded in eloquent terms to the addresses.

THE B'ne B'rith Club of New York had an "Informal" at its rooms on November 21st.

THE programme for the B'ne B'rith Club for the coming winter is as follows: December 19th, concert and dance; December 25th, "stag" preceded by dinner; January 23d, entertainment and dance; February 21st, "smoker;" February 27th, informal; March 27th, 1898, musicale and dance; April 24th, entertainment and dance.

THERE will be a public installation of the officers of Samuel Lodge No. 63, of Brooklyn, N. Y., during January. The officers of District Grand Lodge will be present upon this occasion.

IT is expected that the Ladies' Auxiliary Society of Lebanon Lodge No. 9, of New York, will be instituted shortly.

THE readers' list of the Maimonides Free Library of District No. 1, (New York), is daily increasing. About nine thousand visits are made by readers, monthly, being nearly three hundred and fifty per day. This is exclusive of the visitors to the Reading room and the Reference Department.

AMONG the familiar figures at the B'ne B'rith headquarters in New York City is Brother Benno Horwitz. Brother Horwitz is a sort of Sir Oracle, and he is listened to by the younger brethren with attention and respect.

MT. SINAI LODGE No. 312, of New York City, of which Vice-President Henry W. Cane of District No. 1 is the President, contemplates giving a "smoker" to its members and their friends.

THE handsome lodge rooms in the new B'ne B'rith building in New York are letting very rapidly. The rooms can also be rented during the day. Application should be made to Secretary, S. Hamburger, N. E. corner 59th Street and Lexington Avenue.

LEBANON LODGE celebrated the "National Day," or "Thanksgiving Day," at its last meeting in its rooms in the new B'ne B'rith Hall. The members were accompanied by their ladies. An address was delivered by former President of the District, Samuel

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D. Sewards, also by former Grand Saars, P. W. Frank, Dr. S. Waterman and Brother Minzesheimer. After the addresses there was a collation in which all joined.

THE first of the series of lectures given under the auspices of the Committee on Intellectual Advancement of District No. 1, was delivered in the Assembly Room of the new B'ne B'rith Building in New York, on Sunday last. Hon. Simon Wolf was the lecturer. His subject was, "Have we a future?" There was a large attendance of gentlemen and ladies, and the speaker's address was heartily received and applauded.

THE next lecture in the course which is given under the auspices of the Committee on Intellectual Advancement of District No. 1, will be held on Sunday morning, December 26th, at the B'ne B'rith Building, New York. The lecturer will be Col. George E. Waring, who has gained a world-wide renown as the head of the New York Street Cleaning Department.

IT is expected that Manhattan Lodge, No. 156, and Mt. Sinai Lodge, No. 270 of New York, will have a joint entertainment shortly.

A LARGE number of the members of Shiloh Lodge No. 17, Gideon Lodge No. 140 of Albany, Jeremiah Lodge No. 85 of Troy, N. Y., Gamaliel Lodge No. 116 of Hudson, N. Y., and Zephaniah Lodge No. 131 of Rondout, N. Y., and their ladies, assembled in the Temple Beth-Emeth of Albany, on Sunday, November 21st, to receive the President and visitors representing the Grand Lodge of District No. 1, and to listen to what they had to say in regard to the work of the Order. President Adolph Hirsh of District No. 1; Henry W. Cane, First Vice-President of the District, and Hon. Moritz Ellinger, represented the District. An address was delivered by Brother Ellinger, who spoke upon the aims of the Order, what it has accomplished, what it is doing now, and what it intends to do in the future. President Hirsh, Brother Henry W. Cane, and District Deputy Adolph Fleischman, who has displayed a most commendable activity, also made addresses. Among those who also participated in the exercises were Dr. Schlesinger of Albany, who at one time was Vice-President of the District Grand Lodge; Dr. Alexander Lyons, who has taken a most active part in the affairs of the Order since his coming east, and Dr. Noot. Among those present were Hon. Simon W. Rosendale,

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at one time Chief Justice of the Court of Appeals of the Order and Judge Albert Hessberg. After the literary exercises were completed, a banquet was given in honor of the visitors.

IF you are not a subscriber already, subscribe for the MENORAH.

MODIN LODGE No. 42 of San Francisco presented to the family of the late Brother Adolph Samuels, a set of resolutions expressive of its deep sorrow at his death. Brother Samuels was an active member of the Order for many years.

PRESIDENT STEIN, Grand Orator Solomon, and Grand Secretary Ascheim of District Grand Lodge No. 4 recently left for the southern territory. They visited Portland, Ore., and attended a joint meeting of three lodges in that city, and also attended a preliminary meeting for the organization of a lodge of the Order to be composed exclusively of Russian emigrants. The visitors then went to Seattle and they addressed the lodge there. In conversation with many prominent Hebrews they were assured that a large number would affiliate with the lodge. The President went on to other sections of the territory of the northwest and the others returned to Portland, where they met with Portland Lodge. The officers expect to add many members to the roll of the District.

BIRMINGHAM LODGE No. 368 of Birmingham, Ala., initiated several candidates at its last meeting and a number of candidates were proposed.

BROTHER MOSES MINZESHEIMER of Lebanon Lodge No. 9 of New York, who is now an active member of the Board of Governors of the Home at Yonkers, has been a representative to the District Grand Lodge No. 1 for thirty consecutive years.

ABOUT fifty young men have signed an application for a new lodge in San Francisco, and have applied to the Grand Lodge for a charter. There will be an additional quota of applicants as soon as the lodge is instituted.

RUTH LODGE, No. 1, Daughters of Judah, one of the auxiliary lodges of the Order in San Francisco assisted by the lodges, gave an entertainment at B'ne B'rith Hall recently for the benefit of Louis Grunberg, who was one of the founders of the Order in the Orient. The attendance was very large and a good sum was netted. A special feature of the evening was the playing of some new Hebrew selections. After the performance there was dancing until about

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one o'clock in the morning. The programme included addresses by Rev. Isidore Meyers and Grand Orator Lucius L. Solomons, and remarks by Sylvain J. Lazarus, and Mrs. J. Gutstadt.

PISGAH LODGE, No. 34, of Detroit, Mich., gave its first entertainment at Knights of Pythias Hall, the place recently secured by the lodge for meeting and social purposes. There was a large assemblage of ladies and gentlemen. Brother Adolph Freund opened the exercises with a short reference to the new enterprise of the lodge and bespoke the good will of the attendance for the undertaking and closed by introducing the speaker of the evening, Brother Edward Rubovits of Chicago. Brother Rubovits began with a tactful and modest intimation of the rather unexpected call that had come to him to fill the place originally meant for Rev. A. Norden, who at the last moment was prevented from meeting his appointment, and then plunged into the subject assigned to him to speak on the aims and objects of the Order of B'ne B'rith. The address was a fervent appeal for a continued and enlarged interest in the beneficent work the Order endeavors to do, and was listened to with marked attention. The speaker was especially felicitous in his description of the great needs of Jewish communities all over the land, and when he suggested how every public-spirited Jew should share in the maintenance of the traditional faith and contribute to its furtherance, Brother Rubovits became decidedly impressive. The musical numbers were rendered by Miss Martha Groneman and Master Edmund Lichtenstein. After a closing word by the chairman of the meeting, Brother Adolph Freund, the floor was cleared for a dance.

THE annual meeting of the society of Past Presidents of District Grand Lodge No. 1, will take place in January next.

THE Committee on Intellectual Advancement of District No. 1 is most active in the discharge of its duty. The members join the General Committee in its visits to the lodges.

ONE of the most active members of District No. 1 is Brother M. Blaskopf, the Chairman of the Committee of Endowment. He is an excellent financier and level-headed.

DISTRICT GRAND LODGE No 3 will have its annual session at Pittsburg, Pa., beginning on Sunday, January 30th. The delegates will be handsomely entertained by their brethren and citizens of the Iron City. The seat of District Grand Lodge No. 3 is at Philadel-

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phia, at which place all previous sessions of the Grand lodge were held.

CALIFORNIA LODGE No. 163 of San Francisco, celebrated its twenty-seventh anniversary by entertaining its members and friends at the B'ne B'rith Hall in that city on November 4th. There was a literary entertainment followed by a ball. It was an enjoyable affair.

ISAIAH LODGE No. 49 of New York, has initiated four candidates.

THE *American Hebrew* speaking of the activity prevailing in the Order at present, says :

"There is evidence of renewed activity in the Independent Order B'ne B'rith, and unless we are in error, the Order will occupy once again the important place it held in Jewish life in this country. To-day the conditions do not exist that largely led to its establishment over half a century ago. The Jews at that time were strongly divided by national lines, the Spanish or Portuguese Jew not affiliating with the Jew from Germany or Hungary, while the latter looked askant at his co-religionist from Bavaria. The Russian Jew was then a total stranger here.

Those who came from those countries were, like the average immigrant, hard-working people who sought to better their condition. Their opportunities for secular education had been but small, and they brought with them certain inherited traits that did not commend them socially to those who were here. Among these were a number who could lay claim to education and culture ; but even some of these were denied association in some of the secret orders, for the Jew was, even then, *persona non grata*. They then thought it desirable to form an organization among the Jews which should have a platform broad enough to include those belonging to different congregations and those who were not attached to any at all and did not care to be.

The society was formed. It gained large numbers of members ; it exercised a marked influence upon those who came under its influence, and the idea spread until, in every State in the Union and in every city where there was a handful of Jews, a lodge of the Order was established, all in connection with one another, so that if a member found himself in any place where there was a branch of the Order, he was among friends, and if misfortune overtook him, he was among his own people, and was sure of the same treatment he would receive at home by his own lodge.

Each lodge-room was a centre of education ; benefits in case of sickness were given, and in the event of death a thousand dollars went to the family. The Order grew until it numbered over thirty thousand members.

But its strength became its weakness. The insurance feature became oppressive in time, when the average age of the members and the number of deaths increased. The Order was slow to see the burden it was carry-

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ing and hesitated to lop it off. Instead of using the surgeon's knife, palliatives were applied. Dissensions arose because of differing views concerning the insurance, the nobler purposes of the Order were obscured and almost forgotten, and members left the Order. The proper remedy was finally applied and the Order relieved of the insurance incubus. But recovery was slow.

Meanwhile the Order extended to Roumania, Germany, Austria and the Orient, and there it is most actively engaged in educational and philanthropic work. The head of the Order, who paid a visit to the foreign lodges this year, is determined to restore the vitality of the Order in this country and to impart to it some of the enthusiasm that marks the organization abroad, and that was a characteristic of it in the years gone by. In this he is being well seconded by the officers of the various Districts, particularly in New York, and in the near future there will be a growth of the B'ne B'rith in membership and influence that will be creditable to the men who are directing its energies, and to the Jewish young men of America who should be enrolled under its banner."

THE second literary and musical evening given under the auspices of the Associated B'ne B'rith Lodges of Chicago, Ill., took place Friday, Nov. 26 at 8 P. M. at Covenant Culture Club Hall. Hon. Philip Stein spoke upon "A Theory of Beauty," a subject to hear. The speaker and the theme were well received by a crowded hall.

The following is the complete programme:—Lecture, "A Theory of Beauty," Hon. Philip Stein; Intermission: Zither solo, S. Ettlinger; Vocal solo, Miss Rosa Cohen; Vocal solo, Joel H. Levy; Vocal solo, Master Clarence Richter.

THE first open meeting of Baron de Hirsch Lodge, No. 454, of Cleveland, O., was held in the Y. M. H. A. Hall, corner of Erie Street and Woodland Avenue, Tuesday, Nov. 23d. Speeches were delivered both in German and English by Dr. Wolfenstein and Rabbi Gries. There was also a good musical programme. The meeting was well attended.

HOREB Lodge No. 25 of New Haven, Conn., entertained its members and friends at its rooms on Sunday, Nov. 21st. The entertainment consisted of literary and musical exercises. Brother Dr. Rudolph Grossman of New York delivered an eloquent address, and was followed by Bros. Sol. Sulzberger of New York and J. B. Klein of Bridgeport, members of the General Committee. District Deputy Chas. Fleischer in his report to the President, writes of the gathering as follow:

"Last Sunday night was one of the red letter nights of

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Horeb Lodge, thanks to the wisdom of you, in sending such an eloquent and fine speaker as our Rev. Bro. Grossman, not omitting the enthusiastic words of Bros. Sulzberger and Klein. We had a fine audience, and I think the words uttered will be productive of much good."

MASSACHUSETTS LODGE of Boston, intends to initiate a large number of members into its ranks, at its meeting on the fourth Sunday in December. Most of the candidates are sons of the members of the lodge. Brother Mirande, the Secretary, expects to make a gala night of the occasion. President Adolph Hirsh of the Grand Lodge promised to assist in making the occasion an eventful one. A number of members of the General Committee will be present.

AT the meeting of Henry Jones Lodge No. 79 of the City of New York to be held at the B'ne B'rith Building on December 21st, Dr. Oscar M. Waterman will deliver an illustrated lecture, the title of which is "Hypnotical Suggestion, its History and Development." All are invited.

WASHINGTON IRVING LODGE No. 312, of New York will have a literary and musical entertainment at the Assembly Rooms in the B'ne B'rith Building during the present month. A dance will follow.

THE officers of District Grand Lodge No. 3, have begun their propaganda for the winter with the excellent lecture of the Hon. Simon Wolf, upon the Aims and Objects of the Order.

THE members of the Order in the various sections of the country are delighted with the announcement that President Julius Bien and Vice-President Simon Wolf contemplate a series of official visits.

THE thirtieth anniversary of the founding of the Cleveland Orphan Asylum by Districts No. 6 and 7 will take place next July. It will be made a gala event.

THE Committee on Intellectual Advancement of District Grand Lodge No. 1, announces that the next lecture in the present course will be given at the Assembly Room in the new B'ne B'rith Hall in New York, on Sunday morning, December 26th. The other lectures that will be given on Sunday mornings :—January 30th, 1898 ; February 27th, March 27th and April 24th. The name of the lecturer and the subject will be announced in THE MENORAH.

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THE B'ne B'rith Club of New York is arranging a series of entertainments for the winter.

"THE table of contents of the *Menorah* is rich and varied. The B'ne B'rith notes are compiled with a view to interest the members in all appertaining to their great Order."—*Jewish Voice.*

THERE is some talk of the organization of a new lodge in New York City.

THE Isaiah Ladies' Auxiliary Society of New York gave a "High Tea" at "Logelings" which was very fully attended. There were literary and vocal exercises and dancing, which was followed by a handsome collation. The entertainments of this society are of very frequent occurrence. As each lady by the rule must bring at least one gentleman escort there is no scarcity of the male sex. The society has adopted a neat little badge with its name and the emblem of the Order upon it, which is worn by its members.

THE B'ne B'rith Club in New York City has an excellent *cuisine* attached to its quarters. Under the Raines' Law the Club must pay a license fee of $800 per annum.

JUDGE GIBBONS spoke on "The Influence of the Jews on Modern Civilization" before the members of the B'ne B'rith lodges of Chicago recently. The meeting was held in the hall of the Covenant Culture Club (B'ne B'rith Club). There were over 300 persons present. Judge Israel Cowen presided. Among those present were: Messrs. and Mesdames E. G. Hirsch, Jacob Rosenberg, Judge Philip Stein, Adolf Kraus, Judge E. C. Hamburgher, H. Felsenthal, Adolph Moses, Adolph Pike, Adolph Loeb, Aaron Norden, Max Stern, Abraham Hart, E. Rubovits, M. Kozminski, M. M. Houseman, Sidney Adler, L. Schlossmann, A. R. Levi, Albert Fishell, S. Lubliner, A. Gatzert, Louis Schott, J. Rosenthal, Henry Elkan, George Frank, Joseph Frank, H. I. Goodrich, H. Newhouse, M. M. Hirsch, Jacob W. Loeb, Samuel Taussig, Wm. Taussig, A. Bondy, A. Weisskopf, J. G. Grossberg, Z. Hoffheimer, S. Zeissler, R. B. Stolz, B. Felsenthal, M. Messing, J. Newman, S. Marcus, R. Berlizheimer, I. Judah. Vocal and instrumental music aided in making up the programme.

SPEAKING of the Manual Training School of Philadelphia, Brother Joseph D. Coons in his report to the Executive Committee says: "The Manual Training School, under the intelligent direction

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of its Board of Governors, is making satisfactory progress, notwithstanding the limited means at their command. The pupils are earnest in their work, and the faculties needed in mechanical workmanship and technical study are being splendidly developed by the competent superintendent and his corps of efficient teachers."

PRESIDENT ADOLPH HIRSH of District Grand Lodge No. 1, announces the following official visits to lodges:

18 Palestine	Sun., Dec. 12.	Central Hall, 1915 Third Avenue.
19 Washington	Wed., Dec. 15.	B. B. Building, 723 Lexington Av.
28 Hillel	Sun., Dec. 12.	Grand and 7th Sts., B'klyn, E. D.
29 Canaan	Thurs., Dec. 16.	205 East 54th Street.
38 Rehoboth	Sun., Dec. 5.	Maennerchor Hall, 203 E. 56th St.
39 Arnon Centennial	Wed., Dec. 1.	139 E. 59th Street.
49 Isaiah	Sun., Dec. 12.	170 East 60th Street.
57 Mordecai	Sun., Jan. 16.	328 East 86th Street.
63 Samuel	Sun., Jan. 16.	Court and Jerolamon Sts., B'klyn.
66 Moses	Sun., Jan. 9.	139 East 59th Street.
71 Maccabee	Tues., Jan. 4.	237 East 57th Street.
79 Henry Jones	Wed., Jan. 12.	723 Lexington Avenue.
94 Nehemiah	Sun., Jan. 16.	Maennerchor Hall, 203 E. 56th St.
96 Independence	Wed., Feb. 2.	Cafe Logeling, 237 E. 57th Street.
97 Edward Everett	Wed., Feb. 9.	906 Third Avenue.
137 Atlantic	Sun., Feb. 20.	1108 Third Avenue.
153 Eldad	Sun., Feb. 13.	307 Bridge Street, Brooklyn.
156 Manhattan	Mon., Feb. 7.	B. B. Building, 723 Lexington Av.
164 Azariah	Mon., Feb. 7.	B. B. Building, 723 Lexington Av.
165 Chananiah	Sun., Feb. 13.	Bloomingdale Annex, New York.
166 Mishael	Tues., Mar. 8.	64 East 4th Street.
167 Sulamith	Tues., Mar. 8.	257-59 East Houston Street.
173 Akiba	Sun., Mar. 6.	B. B. Building, 723 Lexington Av.
176 Israel	Sun., Mar. 13.	59 East 4th Street.
193 Kishon	Sun., Mar. 6.	70 East 4th Street.
213 Metropolitan	Mon., Mar. 21.	Bloomingdale Annex, E. 60th St.
216 Medad	Sun., Mar. 13.	Maennerchor Hall, 203 E. 56th St.
226 Long Island	Sun., April 3.	205 Ewen Street, Brooklyn.
244 Leo Merzbacher	Sun., April 10.	630 5th Street.
250 Fortuna	Sun., April 10.	69 St. Mark's Place.
270 Mount Sinai	Mon., April 18.	B. B. Building, 723 Lexington Av.
303 Cosmopolitan	Wed., April 13.	59 East Broadway.
312 Wash'gton Irving	Tues., April 5.	B. B. Building, 723 Lexington Av.
410 America	Wed., April 20.	B. B. Building, 723 Lexington Av.
440 Concordia	Thurs., May 5.	Florence Building, 2d Av. & 1st St.
451 Yonkers	Wed., May 11.	Wiggins Hall, Yonkers, N. Y.

The members of the Committee on Intellectual Advancement will also be in attendance upon the above occasions and the members of the Order are invited to attend. The lodges are always pleased to welcome visiting brethren.

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A NUMBER of members have been added to membership roll of the Ladies' Auxiliary Society of the Home of District No. 1 at Yonkers, N. Y. Brother Ignatius Rice is an active canvasser in this direction.

BROTHER M. FRIEDMAN, Vice-President of District Grand Lodge No. 2., after paying an official visit to Trinidad Lodge No. 293, of Trinidad, Colorado, delivered a lecture at the Temple, from which we extract the following:

"You have here all that makes Jewish life worth living; a congregation with its attendant Sabbath school; Jewish homes for the members of the family; a flourishing B'ne B'rith Lodge for its members and for Judaism at large.

. . . . Oil lamps have been replaced by the dazzling electric light, sending forth its rays and lustre through darkness, and ever reminding us of the light of education and knowledge which the Independent Order of B'ne B'rith has undertaken to disseminate throughout our land and the world.

Have you ever considered how closely light is linked to Jewish religion and Jewish acts? Yes, Judaism is a religion of light and tolerance, and the B'ne B rith Lodge is the companion to the Synagogue, the dynamo from which the electric fluid of intellectual light is sent forth to illuminate the souls of men. The founders of our Order chose as its symbol the Menorah, the seven-fold light of Sinai, and thereby affirmed their intention to keep in harmony with the teachings of our forefathers; they, probably, let their wandering eyes fall back upon the dark days passed by Jews in all lands of the globe, save these United States, when the exercise of full citizenship was denied those whose religious belief was not suitable to the masses, or to the few in authority, and compared their condition with that of enlightened America, where we can claim equality before the law by reason of our citizenship. The lack of opportunities offered, or allowed for development, among the young men of German birth and Jewish religion, in the fatherland, drove many of them to these western shores of the Atlantic Ocean. They were not attracted hither with a passion for gold in their hearts; they came with a love for liberty in their souls. The strains of the sweet music of freedom had been wafted to them across the ocean; they followed its living sounds. They came to enter upon what to them were unbeaten paths, not knowing whether the road would lead to fortune or destruction. They became scattered and isolated, and the founders of the Order of B'ne B'rith saw the danger which confronted them, if without the ties of family or friendship, the Jews who came to these shores some seventy or seventy-five years ago were permitted to drift into the wilderness of this western continent, without some reminder of the allegiance they owed to their religion, the duty they owed to themselves and to the oppressed in foreign lands, who were to come after them. And so they resolved to organize—the result of that action is our Order of

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to-day, grown out of a meeting held by twelve men in a small room in the city of New York some fifty-five years ago, into a band of brothers encircling the earth, upon whom the rays of sunshine never cease to fall; living out its principles from dewy morn till starry night, and from sunset till sunrise expending large sums of money in acts of kindness and relief. Its founders, in endeavoring to unite Israelites, had in view the charitable and benevolent, the educational and ideal, and the necessity to dispel the prejudice existing among Israelites of different nationalities toward each other.

The principles of the Order are presented in the preamble to our constitution, and that those of you who are not yet members may know something of the objects we are striving to eccomplish, I will repeat them here:

"The Independent Order B'ne B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity, of developing, elevating and defending the mental and moral character of our race, of inculcating the purest principles of philanthropy, honor and patriotism, of supporting science and art, alleviating the wants of the poor and needy, visiting and attending the sick, coming to the rescue of the victims of persecution, providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

The ever-changing needs of time call for various acts of kindness and relief, and as no man was ever known who, when called from mother earth, was not compelled to leave some work unaccomplished, so I must confess the mission of our Order has not yet been fulfilled. How near we have come to the end of our labors, only time can tell. We have accomplished great works along the path of upward progress, and yet we must continue to work until time shall be no more. What we have accomplished can best be told by the monuments we have erected. When in Roumania race prejudice and persecution reared its horrid front and our brethren felt the hand of the oppressor heavy upon them, the Order came to the rescue, and by financial assistance enabled the Government of the United States to send our lamented brother, Benjamin Franklin Peixotta, on his mission of relief and good-will. When, in later years, our brethren in the faith were expatriated by the iron hand of the ruler of the land in which they and their forefathers had dwellt for centuries, and vast numbers of immigrants, poor, ignorant and broken in spirit, crowded to our shores, the Order through the completeness of its splendid organization, again stretched forth its hand and furnished the means by which the sympathetic aid of two continents could be made available in relieving widespread distress.

In Europe, in Africa and Asia have our brethren exerted their influence and have founded schools, endowed libraries and called into existence homes for the aged, the widow and the orphan. In our own fair land we have reared the Home for the Aged and Infirm at Yonkers, N. Y., in which eighty old men and women find a comfortable shelter in their declining years.

The Maimonides Free Library in New York, with its 50,000 volumes, open to the general public.

The B'ne B'rith Library in San Francisco, with thousands of volumes.

A free school for religious training at San Francisco.

The I. O. B. B. Technical School at Philadelphia.

The Orphan Asylums at Atlanta, Ga., and New Orleans, La. The Touro Infirmary in the latter city, and that pride of all American Jews,

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the Jewish Orphan Asylum at Cleveland, O., an institution that has turned out as bright men and women as grace the halls of learning of any country, that matchless home, which is now caring for and rearing 500 orphan children, of which only 20 are the descendants of 13 members of the Order B'ne B'rith.

To appreciate the work of our Order, all that is necessary is a visit to the Cleveland Orphan Asylum. Should it ever be your good fortune to visit that city and institution, I feel confident you will forever after sing the praises of the B'ne B'rith.

If the Order had not accomplished anything more, and would not undertake to spread its benign influences in any direction, this charity alone should awaken in the hearts of every man, young and old, an ardent desire to become one of that vast brotherhood which stands father to such an institution, who furnish a mother's care to a multitude of motherless.

The Independent Order B'ne B'rith has done much to eradicate and prevent race prejudice in this country by educational work among the ignorant of our people in the large cities. Each and every Jew, whether he be native or foreign-born, owes it, as a duty to himself and to Judaism at large, to have his name enrolled as a member of our Order, not only for the financial aid which he may give us by his small monthly dues, but by the moral influence he will contribute by the fact of his membership, and the good he can thereby do to others. You can join our ranks with or without the endowment; in the latter case the cost is but a trifle.

To perpetuate the good work we have done in the past, and are now doing, it will be necessary to have the assistance of all Jewish men, otherwise qualified. If there are any within the reach of my voice, or if you have any friends who live in this city or vicinity, who are not yet members, you should join our ranks and induce your friends to do likewise. You will find the lodge-room a place of instruction, where you can learn from others and teach those who are less fortunate than you. If you are approached with an application blank, do not ask, What good will it do me? but consider what good you can do for others, and above all join an organization of men whose constant aim it is to raise the standard of Judaism.

Trinidad Lodge, No. 293, is composed of the very best men of this community, the field from which they can draw membership is limited, therefore, when I urge you to come within the fold, I have in view the prosperity of this lodge, the uplifting of the Jewish race, and the charitable work which can be accomplished by united efforts. "United we stand, divided we fall."

In conclusion, let me say a few words to the ladies, the women of Israel: You are better able to appreciate the presence or the absence of a mother's love and care than we men of the world; in the name of thousands of orphans to whom the B'ne B'rith furnishes home, food, clothing and education, I appeal to you to exert your influence over your husbands, brothers and friends to join us in our work, to become of us, and pave the way to opening our doors to the ladies. I call upon you, each and all, to aid us in the cause in which we are enlisted, using the arts of your nature to urge the members of your household who are members of the lodge to attend its meetings, and those who are not to become such. In no better way can you fulfill a duty which you owe to your people, to yourselves, to your country and your God. I am sure you will be amply rewarded in the consciousness of assisting in acts of humanity well performed. You will have no cause to regret that you have persuaded some one to affiliate with the greatest Jewish Order on earth, the B'ne B'rith, the Sons of the Covenant.

BROTHER HENRY HOWARD of Mobile, Ala., President of District Grand Lodge No. 7, writes:

"In the B'ne B'rith Notes of your November issue you state that

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District Grand Lodge No. 7, I. O. B. B. has set the first day of Chanuka, as B'ne B'rith Day throughout this District. This statement is not quite correct and I ask you to kindly rectify the same in your next issue. By resolution of the last convention of District Grand Lodge No. 7, the Sunday in the midst of the feast of dedication, which Sunday will this year occur on the 26th day of December, 1897, has been set apart for appropriate celebration as B'ne B'rith Day.

"This resolution provides, among other things, that 'the exercises shall consist of reports from all Jewish organizations, literary, social, charitable and religious, in each community, showing the condition of affairs in the respective organizations of that year under the auspices of Independent Order B'ne B'rith lodges, and further providing that the programme of the occasion may be interspersed with literary features and that collections for charitable purposes may be made.' No official notice of the observance of this day has yet been made other than appears in the printed proceedings of the convention. In due season, however, an official proclamation will be issued to the lodges of this district.

"I am glad to note the fact, as stated by you, that it is the intention of Brother Grand President Julius Bien to visit the various jurisdictions of the Order in the United States, in the interest of propaganda, and I am quite sure that the lodges of this District will greet and welcome the illustrious brother with the utmost cordiality, and that his visit will have a most beneficial effect in advancing the ends of the Order and increasing its usefulness in carrying out its aims of benevolence, brotherly love and charity."

Domestic Notes.

THE following named gentlemen of Jewish birth were chosen at the recent municipal election in New York City: Randolph Guggenheimer, President of the Council (Vice Mayor). Aldermen—Bernard Glick, Louis Minsky, Henry Siefke, Charles Metzger, Emil Neufeld and Elias Goodman. Assemblymen—Charles S. Adler, N. Taylor Phillips, Julius Harburger, Joseph Schulum, Benjamin Hoffman, Solomon C. Weill, Mark J. Lowenthal, Charles S. Sinsheimer, Joseph I. Green and Alfred F. Seligsberg.

THE thirteenth annual meeting of the members and patrons of the Montefiore Home for Incurables, Boulevard and 139th Street, was held at the institution on Sunday, November 14th. The following Directors were elected to serve three years: Aaron J. Bach, Isaac Blumenthal, Louis Clark, Jr., Raphael Ettinger, Max W. Mandel, Kaufman Mandell, Samuel Sachs, Henry Solomon, Leo-

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pold Stern and Samuel Untermeyer. The guests of the institution were entertained by a reception and luncheon after the election. Addresses were made by the President, J. H. Schiff, Senator Jacob A. Cantor, and Isaac Wallach, who has charge of Mount Sinai Hospital. The annual report, which was read, shows that it cost $81,000 to carry on the institution for the past year, and that 470 persons were treated at the Home. The receipts for the year were $93,234.80.

THE Rev. Sabato Morais, D.D., LL.D., minister of the Mickve Israel Congregation, Philadelphia, died on November 11th at his home, 456 North Fifth Street, of paralysis of the brain. He was born at Leghorn, in Tuscany, Italy. In 1850 the position of rabbi of the congregation Mickve Israel, of Philadelphia, became vacant. This matter, coming to the notice of Dr. Morais and his friends in London, the latter urged him to apply. He yielded to persuasion, and set out for America, arriving at Philadelphia the day preceding the Hebrew feast of Purim. On the following Sabbath he officiated at the synagogue, then on Cherry Street, above Third, and continued acting as minister from that period, being formally elected a month after, though other candidates were also in the field. In theological literature Dr. Morais occupied an eminent place. He contributed separate and serial articles to dailies, weeklies and monthlies in this and other cities on a variety of subjects.

THE Society for Educating Poor and Orphan Hebrew Children of Baltimore, held its annual meeting recently at the vestry rooms of the Eutaw Place Temple. Reports of the President, Treasurer and Secretary were read. The total receipts of last year were $1,118.23, the expenses $1,180.25.

DR. D. MAYER of Charleston, W. Va., has been appointed U. S. Consul to Buenos Ayres, the capital of the Argentine Republic.

RABBI ALEX LYONS of Albany, N. Y., was re-elected for a term of two years with an increased salary.

THE golden jubilee of Kehilath Anshe Ma'arab of Chicago, was elaborately celebrated on Thursday last, November 4th. In the afternoon divine services were held at the Temple. Nearly all of the local rabbis participated as did also the former rabbis, Dr. Machol, now of Cleveland, Dr. Sale, now of St. Louis, and Dr. I. S. Moses. Vocal and instrumental music added to the impressiveness of the occasion. The building was beautifully decorated. In the evening, Mr. Jacob Rosenberg, the only survivor of the found-

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ers, tendered a banquet to the members and their families at the Lakeside Club. Rev. Dr. Felsenthal wrote a very interesting history of the congregation, which, bound in a beautiful volume, was presented to those present. Rev. M. P. Jacobson, is Rabbi of this congregation.

THE Emanu-El Sisterhood of New York, will hold a grand fair at the Astoria on Wednesday, Thursday and Friday, Dec. 1st, 2d, and 3d. One of the features will be an Authors' Corner.

TEMPLE EMANUEL of Denver, Col., the leading congregation of that city, was destroyed by fire recently. The Unitarian Church at once offered the use of their edifice until another Temple is built.

MEMORIAL services for Lewis May, late President of the Congregation Emanu-El, New York, were held on Sunday Nov. 7th, in the Temple Emanu-El, Fifth Avenue and 43d Street. A special musical programme was arranged and sung by a choir of forty voices. Rabbi Gustav Gottheil of the Temple Emanu-El, Dr. Henry M. Leipziger and Rabbi Joseph Silverman made eulogistic addresses.

APPLICATION for a charter for a new congregation has been filed with the proper county authorities in Erie, Pa. It will be known as "B'rith Sholem."

AN interesting feature of the Russian Jewish Fair, held at Washington Hall, in Philadelphia recently, was the agricultural exhibit of the Jewish colonies in New Jersey. The display is a fine object lesson of the progress made by Jewish farmers. There were choice vegetables, wines, preserves, honey, cereals, grasses, potted plants and live poultry. Another interesting feature was the exhibit of the Agricultural Training School at Woodbine, including specimens of machinery, woodwork, baskets, etc.

EX-MAYOR GEO. W. OCHS, of Chatanooga, Tenn., on retiring from the office, was presented by his grateful fellow citizens with a gilt-edged Russian leather book, wherein were inscribed the sentiments of the citizens in recognition of the faithful discharge of his duties as Mayor during two consecutive terms.

THE first round table conference of the members of the Jewish Religious School Union on the problems of child-study took place recently in the vestry-room of Temple Beth-El, New York. The specific subject of the conference was "Restlessness among

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Children." The union is made up of teachers in the Jewish Sabbath schools, and the object is to secure the best results for the children and the teachers by finding the methods best suited to the minds of the young pupils.

THE American Jewish Historical Society will hold its sixth annual meeting in the city of New York, December 29th and 30th.

THE work on the new Jewish synagogue in Peoria, Ill., has commenced.

RABBI GUSTAV GOTTHEIL of Temple Emanu-El, New York City, was one of the ministers selected to deliver addresses at the funeral of the late Henry George. Dr. Gottheil's address was learned, and most eloquent in delivery.

AT the annual election of the trustees for the Pacific Hebrew Orphan Asylum and Home Society of San Francisco, the following named were re-elected: A. Anspacher, Louis Gerstle, Jacob Greenebaum, Juda Newman, S. W. Rosenstock. These will serve for a term of three years, the board of trustees being composed of fifteen members, five of whom surrender office each year. In addition to the general election, Daniel Roth was chosen trustee for an unexpired term.

REV. DR. GROSSMAN, of Temple Rodeph Sholom, New York, has organized a post-confirmation class, to consist of the years 1896 and 1897 and such other [illegible]s and girls, between the ages of 14 and 16, as may wish to join. The class takes up the study of Jewish history after the Biblical period, and meets every Sunday at 11 o'clock.

Foreign Notes.

ENGLAND.

THE firm of Barnato Brothers has distributed the sum of $81,500 among the London hospitals and other charities, announcing that the money is given in fulfilment of the known intentions of Barney Barnato.

A CONSIDERABLE number of Russian immigrants have had themselves enlisted for the military expedition to the Soudan. They receive £4 per month, uniform and board. On their return they will acquire the right of citizenship.

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THE retiring Lord Mayor of London, Sir George Faudel Phillips, has, during his one year in office, raised $3,500,000 for the victims of famine in India, irrespective of creed.

THE Lord Mayor has had conferred upon him by the King of Servia the Grand Cordon of the Royal Order of St. Sava, in recognition of his public services during the year of Her Majesty's Jubilee.

AN interesting development in Ireland these days is this, namely, that the only religious element in Ireland is that of the Jews. Father Michael Higgins, the distinguished administrator of the Catholic parish at Queenstown, is the authority for the statement. Figures in the Registrar's office in Dublin, he says, clinches it as a fact. At any rate, the most careful observer cannot help noticing the numerousness of Jews on every hand.

RUSSIA.

AT the request of the Governor-General of Moscow, it has been decided that rich Jews may not come to Moscow for treatment at the hospitals without the special permission of the Chief of Police.

IN the Gymnasium for Women, in the nine Western Governments (Wilna, Witebsk, Wolhynia, Grodno, Podolia, Kieff, Kowno, Minsk and Mohileff) Jewish girls will hereafter be excluded, under a recent ruling of the Government.

THE Governor-General of Kiew has refused to allow Herrn Brodshy to proceed with the erection of a new synagogue in Kiew, on the ground that the proposed facade would be a too magnificent piece of sculpture.

THE most recent bulletin of the Alliance Israelite Universelle records the existence of terrible distress amongst the Jews in Roumania, Turkey, Morocco, Persia, and especially in Russia. No less than 2,000 families are in receipt of charity in Wilna, and 10,000 are without employment in Bredytschew.

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Obituary—Dr. Sabato Morais.

A PRINCE of the house of Israel has been removed from our midst—one of the noblest of men, who had the courage of his convictions, and whose life was the exemplification of a pure, righteous, God-fearing Israelite, without guile or blemish—Dr. Sabato Morais.

For more than forty-six years he was the faithful spiritual guide and teacher of his congregation, Mikve Israel, firm and unflinching in upholding the principles which he recognized as the embodiment of Judaism, and tireless in proclaiming them to the world, and in transmitting them to disciples who sat at his feet and drank wisdom from the words as they fell from his lips.

"An honest man is the masterpiece of God's handiwork." And Sabato Morais was, above all, an honest man. Born seventy-five years ago in Italy, of parents in humble station, he had to carve out his career by ceaseless devotion to study, maintaining his existence by giving instruction in Hebrew and other languages.

At the age of twenty-two he applied for the position of assistant reader at the Sephardic congregation in London, but on account of his deficiency in the English language was unsuccessful. But a year thereafter he received from the same city a call as teacher of Hebrew at the Orphan's School, remaining there for five years.

Subsequently the position of reader in the Portuguese congregation, Mikve Israel, becoming vacant, he was encouraged to make application for it, and the impression which he made after his arrival was so favorable that he was at once accepted—a position which he held to the last day of his life.

A firm believer in the eternal validity of the written and oral Law, he upheld that belief in the face of the whole world, with all the firmness which honest conviction confers. A student all his lifetime, learned in Bible and Talmud, conversant with modern literature, familiar with modern languages, he only yielded to the compulsion of his conscience, which bade him to rise in defence of his religious conviction and the principles for which it stood.

Meek and humble to the point of self-effacement, he burned with indignation and wrath whenever he saw the bulwark of *his* Judaism threatened by the assaults of his Reform colleagues, and he never stooped down to indulgence in personal vilification, but confined his controversies to the elucidation of the principle and question at issue.

Though his pronunciation of the English tongue never lost the accent of the Italian, he was a master of the language, and wielded it with the skill and power of the born orator. His sermons and addresses were models of rhetoric, and, imbued with the inspiration of his holy calling, he made a deep impression upon his hearers, and fairly carried them away by the fiery eloquence at his command, the logic of his reasoning and the forcible appeal to mind and feeling.

The overpowering influence of the Union College in Cincinnati in disseminating the principles and doctrines of Reformed Judaism, and the filling of the Jewish pulpits with the disciples of that insti-

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tution, clouded his soul with apprehension and dismay as to the future of genuine Judaism in America. He labored and plotted, therefore, with Conservative colleagues to create a counter-weight against what he considered the pernicious influence of the Cincinnati school. Judaism must not be orphaned, he argued. A fountain-head must be established from whence the pure waters of historical Judaism shall be made to flow, and inspire disciples and apostles that would replace the ancient worship and infuse the growing generation with the fervor and inspiration which animated and sustained our fathers.

Another Jochanan ben Saccai, he hoped, with the establishment of a seat of learning suffused by the spirit of conservatism, to save the future of American Judaism and command a halt to what he considered the destruction of radicalism, the emanation of the Hebrew Union College.

Great as the obstacles were in accomplishing his purpose, his unflinching faith, his matchless energy, his irrepressible enthusiasm, overcame them, and the Jewish Theological Seminary of New York was finally called into being. That institution had a hard struggle, and still labors under the threatening sky of an uncertain future. The misfortune arises from the position of midway existence which that Seminary occupies.

The orthodox, unflinching champion of Rabbinical Judaism, Sabato Morais was not orthodox enough for the adherents of the orthodoxy of old. These people could not reconcile education in temporal knowledge with the education of a rabbi, nor the garb and the culture of the modern man with the teacher of orthodoxy, and they therefore withheld, and withhold, the material support which the Seminary should have had. Naturally enough, Reform congregations were not in touch with it, and so the struggle continues.

But Dr. Morais never wavered for an instant, nor was he uncertain in his faith in the final success of the institution, of which he was the spiritual guide and master. Doubt in the final triumph of that institution would have implied faith in the final triumph of the cause with which his life was indissolubly bound up.

Though orthodox to the core, he was tolerant and liberal towards others—evidenced even by his affiliation with the Masonic fraternity, of which he became a member while still in his native country. An ardent Republican, a friend of Mazzini and other Italian patriots, he, naturally enough, hated slavery and slave-holding, and denounced it in fiery and scathing words from pulpit and platform. Justice toward all, love toward all, performance of duty above all, were the guiding principles of his life, and endeared him to all, whether in sympathy with his views or opposed to them, and his place will not be easily filled, if filled at all.

American Jews mourn the loss of one who was an ornament to them all, and his memory will go down as that of a sincere, faithful Jew, safe guide and teacher, and of a patriotic, devoted citizen.

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OFFICIAL.

REPORT OF THE PRESIDENT OF THE

EXECUTIVE COMMITTEE, I. O. B. B.

1896-97.

DISTRICT No. 8.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER :

In transmitting to you herewith my annual report, would ask that in connection therewith, the following reports might be taken in consideration:

I. The printed report, in your possession, of our Grand President, Bro. Dr. Maretzki, giving an account of all the activities in the German District, a report which was read at the session of the Grand Lodge on the 16th of May, and was published in full in the October number of the MENORAH.

II. The report of the labors of the representative of the Executive Committee in the 8th District, read by me at the united meeting of the three Berlin lodges on the 22d of May, and published in the July number of the MENORAH.

This will enable me to pass over many points which are dwelt upon in these reports.

The past year was especially distinguished by a number of prominent events in which the interest of our brethren was deeply enlisted.

First of all the meeting of the Grand Lodge at Frankfurt-on-the-Main, on the 3d of May, 1896, which brought us in personal touch with our South German brethren.

Frankfurt Lodge takes a leading role in the German

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District. She may be called, compared with other lodges, a model, and her President, Brother Joseph Wisloch, an an excellent man, and animated by the highest ideas, is the leading spirit. Under his ægis all arrangements were made, including the social parts which were grandly prepared. There was but one voice regarding the splendid and cordial reception accorded to the brethren of the Grand Lodge in the beautiful city of Frankfurt.

But the best impression, one never to be forgotten, was made by the solemn session of Frankfurt Lodge under the masterly direction of Brother Wisloch, at which all the committees of the lodge, in the presence of the representatives to the Grand Lodge and of two hundred members of Frankfurt Lodge, rendered a report of their labors. Evidence was presented there of the comprehensive philanthropic labors of Frankfurt Lodge, and testimony was given of the high intellectual life within the lodge and of the intense devotion to our cause.

Truly, to this lodge must be accorded the highest praise. I reserve to myself the privilege, at the proper occasion, to submit an extensive account of the activity and performances of Frankfurt Lodge.

They were delightful days, which Frankfurt Lodge afforded to the representatives to the Grand Lodge. The hospitality extended can not be excelled; it came from the heart and found lodgment in the heart. There the value of the bond which unites us came into vivid exposition, but not less the ethical work of our institutions, south and north: east and west which unite and fortifiy us in our great mission the arousing and elevating of Jewish consciousness and the education of our race in all that is good and noble.

To such aspirations was the intercourse and tone well adapted. Even, where the opinions differed they found expression in a way which had the effect of uniting. The representatives left Frankfurt in full harmony of soul, in the consciousness that such conventions of our Grand Lodge

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cannot fail of producing an excellent effect, though the meeting proper, outside of the regulation of our laws, comprised no subjects that were of a deep and far-reaching importance. The labors of this year's session were devoted more to the inner upbuilding of our District, and the approachments and friendships formed in Frankfurt will undoubtedly contribute to strengthen the relations between all the parts of our country.

The next prominent event was the celebration of the seventieth anniversary of your birth, which was festively commemorated in all lodges, and which gave the Grand Lodge an opportunity to give due expression of their veneration and love for our most worthy President of the Order.

The erection of the Julius Bien Fund, with its endowment of nearly 50,000 marks, will bear evidence thereof for all time to come.

As a further prominent event, I designate the institution of the Munich Lodge in Munich, which is chiefly due to the intense activity and administrative ability of our first President, Brother Joseph Wisloch, of Frankfurt-on-the-Main. It was very difficult indeed to obtain a lodging of the B'ne B'rith idea in the Bavarian capital, and it required considerable time before the installation could be proceeded with. It was the more gratifying that the lodge could be founded with 108 members, consisting of men who belong to the best social circles. The sympathy with which the foundation of this Lodge was received, is best shown by the presence of 58 delegates of various Lodges from the German and Austrian Districts, headed by the Presidents of the two Grand Lodges, Bros. Dr. Maretzki and Dr. Hammerschlag. I was also there to witness the elevating, nay, the overwhelming impression which the initiation in one evening of 100 members was bound to make. It was a feast of fraternization in the true sense of the word.

Then followed the installation of Julius Bien Lodge at

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Eschwege. Here the rare example was presented that the impulse for the founding of the Lodge was not given from without, but was due to the fact that a number of Israelites came together, who, after first informing themselves about the objects and aims of our fraternity—went to work of their own accord. That they selected the name of the noble man who, without intermission has marched at the head of the Order since a generation will, let us hope, spurn them on to follow in his wake.

But at the end of the year two events occurred that were the crowning points. First in rank was your arrival on German soil, and this will remain, until the end of time, a prominent historical moment in the history of the Order.

Have we not enjoyed together those beautiful days, never to be forgotten! From the hour at which I met you at Hamburg's hospitable shore until the day on which, with tears in my eyes, I took leave of you in the salubrious, blooming watering place, Soden-in-the-Taunus.

Before my mind pass the succession of lodge meetings, of the festivities where you were honored and glorified in word, writing and picture, as surely not done before to any one

Now, Brother President, you have, by the gathering of the brethren from all the lodges, by the exchange of views with them during the several months you remained with us, obtained a good impression of our activity in the German District and have certainly gained the conviction that the Order has gained a deep root in this country which, with the help of God, will outlast time and persons.

You will have been gratified by this and taken away the feeling that your life's work has not been in vain and that you can look with satisfaction upon the German District. You will also have recognized by the enthusiasm, which manifested itself with boundless force, wherever you came in contact with the brethren, that your untiring activity is deeply appreciated here and that we are filled with admira-

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tion for the man who in the advanced age of 71 years- was not intimidated by the danger and fatigue of such an extensive journey in order to pay us a visit

Your visit has certainly fortified the aim of uniting Israel, the Order's ideal. We lovingly direct our looks across the ocean, and if the same is done on the other side, which we confidently believe, we will certainly approach each other with greater intellectual affinity. And I thus hope that in time, not too far removed, we will be enabled to occupy ourselves with the solution of problems which all Districts consider desirable for the general welfare and which can be carried out in common.

I will take pains to propose such problems and I would beg that you will cause the like to be done on the part of our colleagues, because then only will our Order occupy that position for which we labor. Then only will it win the position within its own ranks and in the outside world to which it aspires in accordance with the declaration of its Constitution.

Finally will I refer to one of the most prominent events which occured during your stay with us, and that is to election of brother Joseph Wisloch past President of the Frankfort lodge to the position of first Vice-President of the District.

Until then the three Presidents were only selected from amidst the Berlin lodges. It is now for the first time that the first Vice-President was taken from a South-German Lodge. But this does not apply to the personality alone—though Brother Wisloch unites in himself all the qualifications which entitle him to fill such a high post of honor, but it was rather a concession to the South-German Lodges to have an equal share in the executive powers of the Grand Lodge so that the fraternal relations become more intimate, that misunderstandings shall not interfere and the unity of the District be preserved, because wishes had here and there been expressed by South-German brethren aiming at a division of the German District. But unity alone constitutes our strength.

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and I have always directed my efforts in preserving and maintaining it, and thus only can we promise the best and highest interest of our Order. . . .

Concerning the activity in the Lodges and in the District as far as the numerous philanthropic institutions established by the Lodges are in question, I am in a position to report many encouraging facts.

The institutions for the education of Jewish nurses and for providing employment for those in search of work have spread more and more. The examples set by Berlin and Frankfort have found imitation in Mannheim, Munich, Hamburg and other cities. The agricultural school at Ahlem called into existence by Brother Consul Simon of Hanover, for the training of Jewish boys in garden culture progresses very favorably and has created attention in the widest circles. An effort is made to encourage the application of Jews toward agriculture. The movement is headed by our esteemed Brother, Past-President Gustav Tuch.

The efforts to familiarize the rising Jewish youth with the teachings and ethics of Judaism have been strengthened. A formidable sum has been appropriated by the Grand Lodge and turned over to the *Gemeindebund* for assisting small German Jewish congregations in employing Jewish teachers.

The formation of youths' unions for the purpose of affording education and protection is successfully inaugurated. The efforts of Brother Rabbi Dr. Horowitz, of Frankfort, materialized in the formation of a society consisting of 250 young ladies and gentlemen, which is highly flourishing. Brothers Tuch, in Hamburg and Brother Grand Secretary Wolff have likewise rendered noble services in this direction. The Ladies' Associations also extend their labors and it is especially the Ladies' Society of Mannheim which deserves special praise.

The endeavor to establish closer relations between ourselves and other larger Jewish circles and associations of like purpose and aspiration, has induced me to accept mem-

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bership in the administration of the German Jewish *Gemeindebund.* It has a membership of more than 700 Israelites, and we are thus brought in connection with the entire Jewish community of Germany. The motion of Brother Plotke to send a delegate from every lodge of the Order to the *Gemeindebund* was adopted, and the honor was bestowed upon me to carry it into practice.

The Free Israelitish Union, called into existence by our indefatigable Brother Past President Tuch, with the object of having questions of common interest discussed in larger circles, held a conference in Berlin last year, at which Dr. Loewenberg made an address on the educational question, and Dr. Bodenheimer on Colonization. These addresses were held before a large assembly of prominent Israelites from all parts of Germany. Henry Jones Lodge established a museum for Jewish folk-lore. For the present it is in its incipient stage, but will no doubt develop to large dimensions in the course of time. The collection of interesting and antique material so far made will soon be largely augmented. and when further progress is made, I will send you a special report concerning it.

Some lodges contemplate erecting club-houses and two are already in course of building.

The Aug. Lamey Lodge in Mannheim will move next spring into her new, very elegant home. The Hall of Lessing Lodge at Breslau, to the inauguration of which all the delegates to the Grand Lodge have been invited, will be opened in May, 1898, and will rank as one of the most elegant lodge rooms.

In order to stimulate the life in the various lodges and to establish closer relations between them and the Grand Lodge it has been resolved to send members of the General Committee into the lodges. And I have also paid such visits in my capacity as delegate to the Grand Lodge, and have found everywhere the best spirit prevaling.

The lodges continue to place great value upon scientific

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and historic lectures especially touching on subjects which bear on our tendencies and there is no doubt of their beneficial results.

The property of the lodges is constantly increasing and the collective value of the accumulated capital reaches very nearly half a million of marks. As these funds are to be applied chiefly to the assistance of the widows of deceased brothers and the education of orphans, it shows that the condition of the members of the Order to be generally very gratifying.

With this I close my report, and greet you fraternally,

EUGEN ROSENSTIEL.

DISTRICT No. 10.

Bro. Julius Bien, President Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:

In performance of the obligation imposed upon me, as a member for District No. 10, to report on its condition, I beg to discharge this duty by submitting to you the following:

The District has not undergone any essential changes within the past year.

On the 29th day of November there was founded in the town of Brünn, Moravia Lodge No. 456, about whose installation I had the honor of reporting at great length on the 7th day of December, 1896.

The growth of the Order under existing conditions progresses slowly, but surely. As the result of a strict and careful selection made last year, 127 new members were admitted and 35 resigned, thereby increasing the membership of the lodges from 685 to 777. The entire fund of the lodges was increased by 64,207.70 crowns—amounting on the 31st of December, 1896, to 229,699.16 crowns. The total disbursements, including endowments, current expenses, etc.,

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amounted to 55,467.22 crowns, all of which is contained in the report submitted by me covering the year 1896.

The following is a more detailed report:

Austria Lodge I., No. 399, Bielitz, founded on the 1st day of September, 1889. Through the combined efforts of the members and many changes and improvements in its management, this lodge has corrected the errors made at its start. Its condition has been strengthened by the acquisition of socially prominent men, and it is now pursuing its work in the true spirit of the Order. The membership has increased from 66 to 71. Five have resigned.

Union Lodge, II., No. 425, Pilsen, founded on December 25th, 1892, still keeps up its reputation as an excellent organized body, and its distinguished members are indefatigable in their efforts to maintain the good name of the Order, as well as to elevate the ideals of Judaism in Western Europe. Frequent courses of lectures have tended to the instruction and entertainment of the members. These lectures have also aided towards spreading the propaganda of the Order. The benefits have been kept within the limit of the means at their command. (These will receive further notice below.)

Through the acquisition of a prominent member of the community in Budeweis the foundation of a lodge in that centre has been made possible. The number of members on the last day of February was 57; funds, 12,472.62 crowns.

Solidaritas Lodge, III., No. 427, Krakau, strives faithfully to discharge its task of educating the Polish-Jewish population, and endeavors also, as far as lies within its power, to alleviate the distress and misery. Thanks to its splendid management, it is a stronghold of the District. Much attention has been given to the idea of establishing a public free library, and strenuous efforts are being made towards the carrying out of this project. A series of popular lectures is also under consideration. On January 30th, 1896, the funds amounted to 18,335.20 crowns, and the number of the members was 155.

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Bohemia Lodge, IV., No. 430, Prague, maintains its standing as the largest lodge of the District, and strives creditably for the ends aimed at by the Order. In general, the meetings are well attended; about seventy-one per cent. of the membership are present regularly. Lectures have been given, and the necessary funds for the creation of a Jewish library have here been subscribed, as well as large sums for various other charitable and philanthropic enterprises outside the Order.

The committee of this lodge is now engaged in aiding a movement for the foundation of a Jewish orphan asylum for boys, which movement was called into life by the lodges of the I. O. B. B. of Bohemia. After its establishment, the community at large will be called upon to aid the project. As the membership is too large for the limited space at their command, there is serious thought of founding another lodge. The membership has grown from 257 to 278 during the past year, including twenty-three initiations and two resignations. The funds amount to 114,615.66 crowns, after benefits amounting to the sums of 5,200 crowns and 1892.20 crowns have been deducted.

Philantropia Lodge, VI., No. 437, in Reichenberg, is unable to increase its membership, owing to the sparse Jewish population of which it is the centre. Nevertheless, the excellent management and careful administration of this lodge makes it the stronghold of the Order in North Bohemia. The charitable benefits are not limited to the members of the Order. Recently a Polish Jewish boy, deserted by his parents, was adopted by the Lodge. Its object is to make him a self-supporting, respectable member of the community, by giving him the advantages of a thorough German education. Membership at the end of the year 1896 was 41.

Carlsbad Lodge, V., No. 438, is, fortunately, in a condition to extend fraternal welcome and hospitality to the great number of brethren annually attracted to this summer resort from all parts of the world. Its summer gatherings are,

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therefore, attended by members of many different Districts, and its meetings are most interesting. The lodge is steadily working on the lines laid down by the Order, and, through the lectures which it constantly provides, aids in the dissemination of the doctrines of the Order. At the same time, it seeks to utilize every opportunity, that its summer assemblies afford, for the organizing and building up of various charitable enterprises. On the 31st of December the membership was 60.

Vienna Lodge, VII., No. 449, Vienna, has fully realized the expectations entertained for it at the time of its installation. In spite of its rigorous methods of selection in the matter of accepting new members, their number shows satisfactory increase. Numerous and instructive lectures are given for the purpose of encouraging fraternal sociability. These are well attended, while the large city in which this lodge is located affords more than ordinary opportunities for work of a philanthropic nature. On December 31st its membership was 189, after 13 had joined a new lodge (No. 456).

Moravia Lodge VIII, 456, Brünn, which as stated above was founded on Nov. 29 with 26 members, promises to become the rallying ground for all noble-minded and generous-hearted Jews of the Province of Moravia.

The glorious day of the "Bien Jubilee" was celebrated by the lodges of the Districts with imposing festivities. Telegraphic congratulations from the Grand Lodge and other lodges, as well as liberal contributions to the "Bien Jubilee Fund" were evidences of the universal tribute paid to the guest of honor. In order to perpetuate for all time and for our posterity, the memory of this eventful day,—the Grand Lodge with the assistance of the others lodges created a "Jubilee Bien Memorial" to which liberal contributions have already been made. Its object is to provide lodges with funds, for the support—in cases of necessity—of widows and orphans.

The promised visit of the highly esteemed and most

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beloved President of the Order, announced for the spring of 1897, is looked forward to with anticipation of great pleasure. Everywhere is manifest an eager desire to enter into personal friendly relations with the "first brother of the Order," and the hope is expressed, that his personality as well as his views and the example of his activity, will help to strengthen the Order here. Also that the presence here of the high priest of humanity in the I.O.B.B., who is himself the embodiment of its ideals, will tend to give such impetus to the work of the Order as shall redound to the lasting honor not only of this District, but of that of the entire Order.

The preparations for the promised festival at present engage the active interest of the lodges of the District, as all are anxious to honor the man whose work, at great personal sacrifice—has accomplished so much good for the Order. It is the sincere desire of the brethren that the celebration be a success and that the precious health of our beloved Chief, be preserved long beyond this epoch making event.

The District will meet the obligations it has assumed and strive now as heretofore to reach the goal it has in view, by unswerving loyalty to the ideals of the Order, by following in the paths outlined for it by its Constitution and sanctioned by its traditions. It will endeaver to remain in close affiliation with the community by emulating its past great leaders and exemplars of the Order, by seeking to live in harmony with the other Districts and by constant effort to fulfil in the highest degree all the aims, the ideals and aspirations that have been enjoined upon us. God grant it!

With fraternal greeting,

ADELBERT SKALL.

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NOURISHMENT FOR ALL.—There has long been a lack of a preparation that is a rousing tonic, a flesh builder and a vitalizer. Hundreds of attempts were made, but all fell short. None contained the great nutriment that is necessary. Anheuser-Busch's Malt-Nutrine is a food drink accomplishing the desired result.

It is strong in the unadulterated nutriment properties of malt and hops.

If there is any principle of Hygiene established beyond the possibility of a doubt it is that which designates the mother's milk as the best nourishment for her offspring. But the mother must be in normal health. This is a positive principle.

Appropriate aliment for the young is supplied direct from nature's laboratory without outside contamination, and it is the best form for digestion and assimilation.

The quality and quantity of cow's milk depend largely upon her food and the healthfulness of her surroundings. It is just the same with mother's milk. The mother is taxed with the support of two human beings. The indoor seclusion rendered unavoidable by the duties of maternity impairs and weakens her digestive powers to such an extent that she must have special nourishment to enable her to meet the responsibilities of motherhood. For this purpose she needs some form of food that does not overtax the digestive organs, and at the same time can be readily assimilated.

The extract of malt comes to our rescue, but as many of the preparations now on the market contain alcholol in large proportions, which injuriously affects mother's milk and renders it unfit for the infant's use, it is necessary to exercise judgment in the selection of a suitable preparation.

In Anheuser-Busch's "Malt Nutrine" none of the objectionable features are found. It is in every sense the food best adapted to overtaxed digestive organs. It is hot only a food, but a tonic and a digestive agent which is thoroughly capable of meeting the requirements, not only of nursing mothers but of consumptives and sufferers from wasting diseases, in fact all who need nourishment and strength.

THE POPE MANUFACTURING COMPANY'S 1898 line will consist of fifteen models, including the COLUMBIA CHAINLESS for men and women, making the largest and most complete line as regards range of quality and price ever offered by a bicycle manufacturer. They place upon the market for 1898 a new wheel consisting of four patterns, two with 28 in. and two with 26" wheels. The Vedette, Patterns 15 and 16, are strong, durable and

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handsome machines, built to satisfy the demand for a good wheel at a popular price. They are regularly finished in black enamel, with option of maroon enamel with decorations. Steel or wood handle-bars are optional. No. 17 Garford saddle and 28 in. wheels fitted with Hartford Single Tube Tires are the regular equipment.

Vedette, Patterns 17 and 18 are identical in design, construction and equipment as Patterns 15 and 16, but have 26 in. wheels and 18 in. frames.

The scale of prices for the Columbia 1898 line is as follows:—Columbia Chainless, Models 50 and 51, $125.00, Columbia Models 47 and 48, Combination and Diamond Tandems, $125.00; Models 45, 46 and 49, $75.00; Hartfords, Patterns 7 and 8, $50.00; Hartfords, Patterns 9 and 10, $45 00; Vedette, Patterns 15 and 16, $40.00; Vedette, Patterns 17 and 18, $35.00, Send for catalogue. Pope Mfg. Co., Hartford, Conn.

CASTORIA has met with pronounced favor on the part of physicians, pharmaceutical societies, and medical authorities. It is used by physicians with results most gratifying. The present extended use of Castoria is unquestionably the result of three facts: 1st, The indisputable evidence that it is harmless; 2d, That it not only allays stomach pains and quiets the nerves, but assimilates the food, and 3d, It is an agreeable and perfect substitute for castor oil. It is absolutely safe. It does not contain any opium, morphine, or other narcotic—unlike Soothing Syrup, Bateman's Drops, Godfrey's Cordial, &c., it does not stupify. To our knowledge, Castoria is a remedy which produces composure and health by regulating the system—not by stupefying it—and our readers are entitled to the examination.

TOOTH BRUSHES AND GOOD HEALTH.—The care of the teeth is a subject that interests every member of a household, and while considerable care is exercised in selecting a powder or wash for the teeth every little attention is paid to the brush used. Yet for the proper cleansing of the the teeth everything depends upon the brush. A tooth brush that will reach every surface of the teeth and between the teeth is necessary if the teeth would be preserved from decay and the health from the taint that comes from poorly cleaned teeth. The Prophylactic tooth brush meets all the requirements of a perfect tooth brush. The bristles are concave in outline to conform to the arch of the teeth, and the bristles are in separate and distinct tufts that they may be forced between the teeth. The bristles are massed in a sharply defined tuft to the end that the inner sides of all the teeth as well as the farthermost side of the back teeth may be reached. The name Prophylactic means "preservative of health," which is the feature claimed for the brush.

THE new Sohmer building now in course of erection, southwest corner of Fifth Avenue and Twenty-second Street, will be ready for occupancy

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on or about the first of next February, when the well-known Piano Manufacturers of that name, who have been located for the past twenty-five years at 149 to 155 East Fourteenth Street, will occupy the ground and lower floor for their warerooms. This move will accommodate their large uptown trade, making access more convenient, being centrally located and readily accessible by all surface and elevated lines. A full line of their celebrated manufacture will be constantly on exhibition.

A WELL-MERITED TRIBUTE.—A tribute of praise where praise is due is simple justice. Among the most deserving of the proprietary articles which have won a place among the medicinal staples of America is Glenn's Sulphur Soap, a remedy for diseases and injuries of the skin, a beautifier of the complexion and a means of relieving rheumatism and gout. Sulphur baths have long been recognized as the most efficient means of curing eruptive and rheumatic diseases. They are somewhat too expensive, however, for a modest purse. Glenn's Sulphur Soap is a cheap and perfectly reliable substitute for them, since it accomplishes the same results with equal certainty and celerity. Besides removing unhealthy granulations, it improves the texture of the skin and clarifies it.

LAUGHING BABIES.—are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. Infant health is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

TO THE MOTHER whose supply of breast milk is insufficient for her rapidly growing baby, there is nothing that will give better satisfaction than Mellin's Food. Let the mother take it herself either in water or in milk or in any way that is agreeable to her and the result will be satisfactory to her and to her child. Mellin's Food is a dry extract of malt and wheat, that is very palatable and nourishing and contains all the nutritious elements of malt without the stimulating effect of malt liquors, and will materially increase the flow of breast milk and preserve its good quality.

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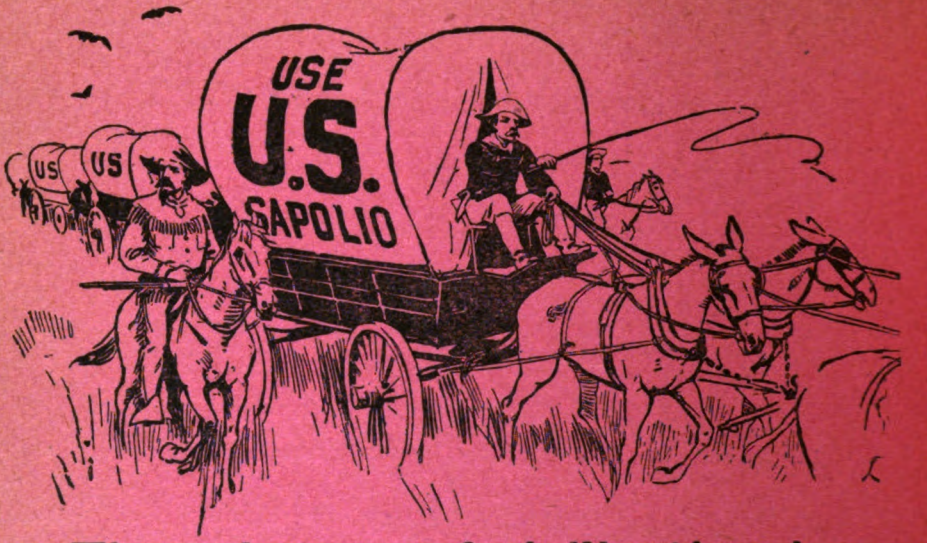

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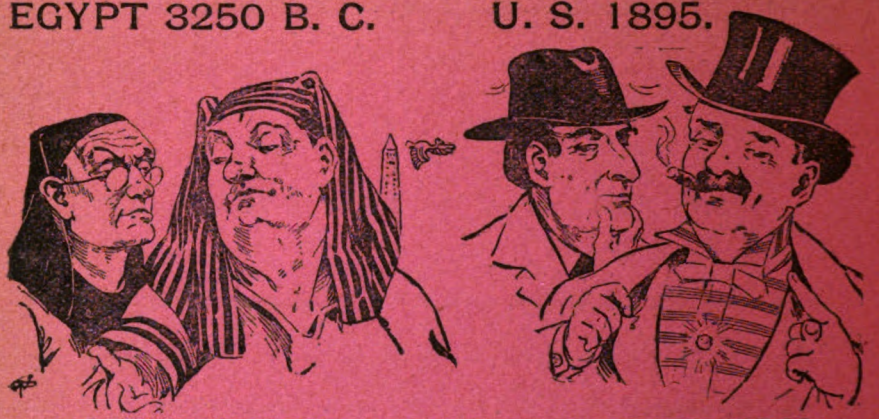

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..Ayer's Cathartic Pills..

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THE MENORAH

Edited by M. ELLINGER

DECEMBER, 1897.

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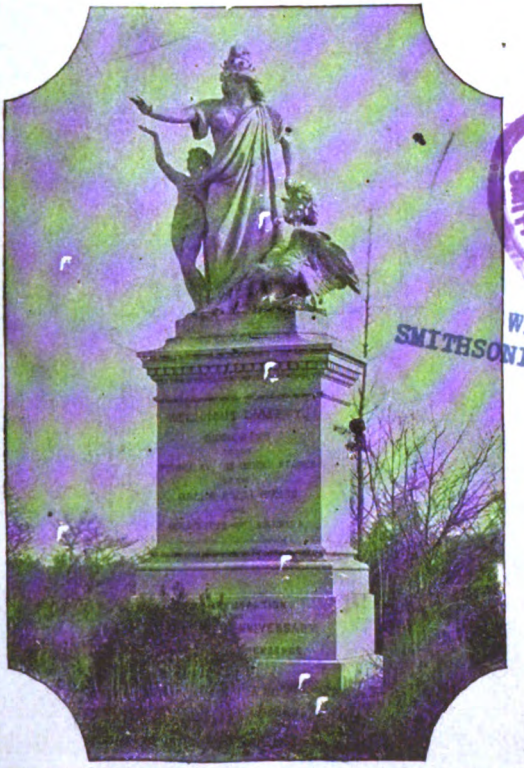

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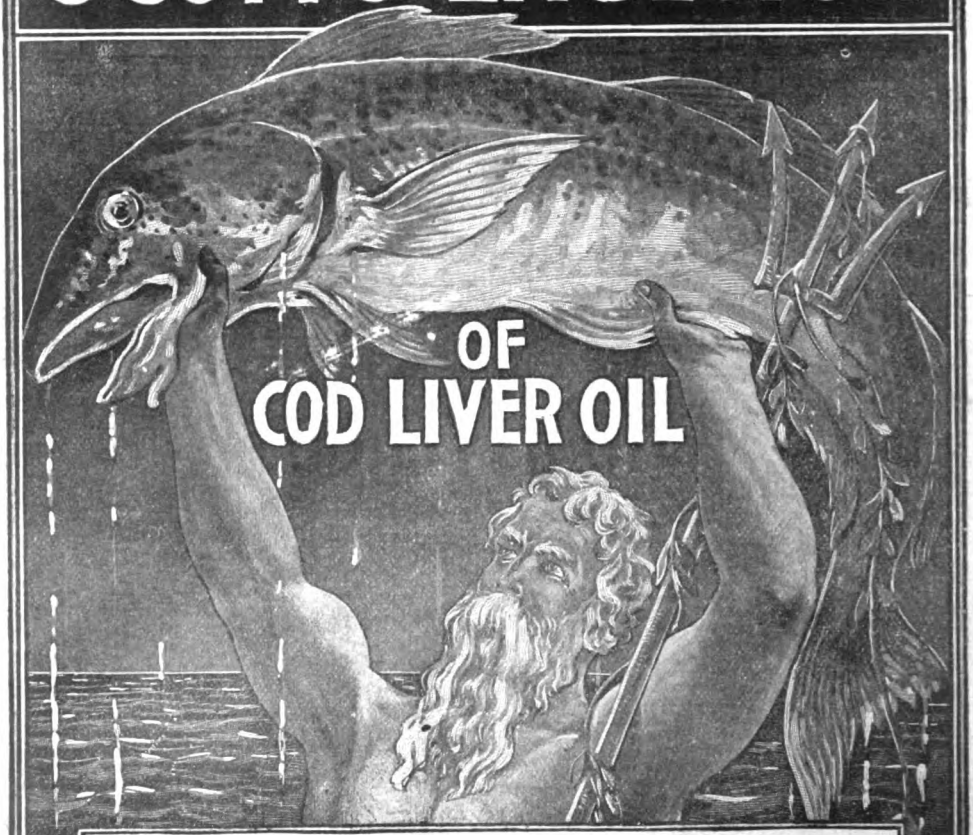

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